



An Answer to

GRIFITH WILLIAMS

LORD BISHOP of OSSORIE

His Book, Intituled,

*The great Antichrist revealed; before this
time never discovered, And*

*proved to be neither Pope nor Turk, nor any Single Person,
nor the succession of any one Monarch, or Tyrant, in
any Polity. But,*

A Collected pack or multitude of Hypocritical, Heretical, Blasphemous and most Scandalous Wicked Men, which have fulfilled all the Prophecies of the Scriptures, which have fore-spoken of the coming of the great *Antichrist*; and especially have united and combined themselves together by *A Solemn League and Covenant*, to slay the two witnesses of God *Moses and Aaron*, as Christ interpreteth them; they have *Moses* and the Prophets, *Luke 16. 29.* that is the Supreme Magistrate of the Commonwealth, and the chief Pastors and Governours of the Church of Christ.

And the Christian World is requested to Judge,

W Hether the Assembly of Presbyterians consulting at Westminster; together with the Independants, Anabaptists, and Lay-preachers, be not the false Prophet and the mysticall soul of that great Antichrist? And whether the prevalent faction of the Long-parliament, termed of late the Rump-parliament, and their Adherents; that killed the two witnesses of Jesus Christ, Charles I.

That Antichrist is come, And

the First King of great Brittain, and in him civilly all his Magistrates; And William Laud Arch-Bishop of Canterbury, and civilly all the suppressed Bishops, and silenced Preachers of these three Kingdoms, be not the grosse and visible body of Antichrist?

Answered by George Preſbeck of Dublin.

BUt before I come to answer his Arguments, whereby he endeavours to prove what is above written in his Title Page; I shall if the Lord will be pleased to inable me, from several Texts of Scripture, that points out Antichrist, and without Wire-drawing of any Text, shew you how we may know Antichrist, who he is, and were he is: and when as near as can be gathered from the circumstances of time, place and passages concerning him, when he first appeared.

But before I proceed to that, I must crave the Readers patience to take notice of some passages in his Title Page, and in his Epistle; as to his Title Page. I answer.

First, That if the Bishop could prove what he asserts *viz.* that Antichrist, was never before this time discovered; and if he had the art to perswade men to believe him, in so doing he should do the Pope of Rome (who will appeare to be Antichrist) more service, then all his Cardinals and Roman Clergy could ever do for him this Thousand years; for so long he hath been suspected to be the Antichrist: for I doubt not but I shall make it appear that he had his birth at the least fifteen hundred years agoe.

Secondly, Whereas he saith that the Assembly of Presbyterians at Westminster, together with Independants, Anabaptists and Lay-preachers, and the Long-parliament; that they have fulfilled all the Prophecies of Scripture which have fore-spoken of the coming of Antichrist.

I answer, That what he saith of these persons, is as true and no truer, then the next following words that he speaks of the above-named persons, *viz.* That they United and Combined themselves together by *A Solemn League and Covenant*, to slay the two Witnesses, and Christ; for I think that he will never be able to make that appear, that there is any such Clause or Article in the Covenant, as to bind them that took it, to slay the two Witnesses of Jesus Christ; or that that was the end and aim for which it was taken, when it was taken; but as to other things I am so far from excusing them, that I do confesse that many of the Parliament, and Anabap.

Anabaptists, and Lay-preachers, were both Hypocritical and Heretical: and it is well known to most part of the Bishops in *Ireland*, and to some in *England*, that I did Write and Print three Books against Anabaptists and Lay-preachers even when they were in their greatest prosperitie; that no Bishop that I knew but one, did appear in publick against them; for I was alwaies perswaded that the chief Ring-leaders of them were of an Antichristian brood, either Jesuits or Friars: and I wish the Church be free of them now.

In his Epistle to the Reader, he saith, *That he hath long studied, and long prayed to know the meaning of the Holy Ghost in those Scriptures that fore-told of the coming of Antichrist, and that he might have the true understanding of them, who Antichrist should be, where he should rise, what seats he should do, how long he should continue, by what means he should be subdued and destroyed; he saith, he now believes God hath granted his request, and that he hath rightly explained these Scriptures.*

I answer with the Apostle, *Gal. 4. 18. It is good to be zealously affected alwaies in a good thing;* So if his zeal and study had been guided to a right object, it had been well. But the Prophet *Jeremiah* tells us, *that the heart of man is deceitful above all things, and desperately wicked; therefore it is dangerous, least it mistake out of an over-valluing opinion of some worth in ones self, or the prevalence of their prayers; especially when a man hath conceived a prejudicate opinion either of persons or things: and I think it will appear upon trial, that he hath missed the mark in finding out who the Antichrist should be, &c. as we shall see hereafter, and his faith whereby he said he believed that God had granted him rightly to explain these Scriptures. I think he might do well once more to examine whether that faith were not a fiction; except that part of his prayer, where he prayed, that if his endeavours in explaining these Scriptures might not be for Gods glory, that it might be like the untimely birth of a Woman, that perisheth before it see the Sun: And so I hope it will perish, and never gain credit with any man of understanding that needs it.*

But some men are like *Balaam*, they mind not what answer God returns to their prayers; but first resolves with themselves to go on in such or such a designe, and then all after go to God by prayer, as though they would seek direction from him: when they have resolved before hand thus and thus they will do: like *Johanan* the son of *Kareah*, and the rest of the Captains and people of

Israel, when they intreated the Prophet *Jeremiah* to pray to the Lord for them, that the Lord would shew them the way wherein they should walk, *Jer. 42.* and promised the Prophet they would do whatsoever the Lord should send unto them by the Prophet for to do; and yet they were resolved before hand that what answer soever they received from the Lord, into *Egypt* they would go: and therefore the Prophet tells them, *ver. 20. Surely ye dissembled in your hearts, when you sent me unto the Lord your God, saying, pray for us unto the Lord our God, and declare unto us even according unto all that the Lord our God shall say, and we will doe it; and I have this day declared it unto you, but you have not obeyed the voice of the Lord your God, nor any thing, for the which he hath sent me unto you: the reason was, because Gods answer did not suite with their former Resolutions: therefore they told the Prophet he spake falsely, the Lord had not sent unto him to say unto them go not into Egypt: and thus it was with many men, as to the answer of their prayers, when they are intended before that, such a thing they will do, and then they go to prayer to seek direction from God: and it may be for once God answers by some notion in prayer contrary to their intended purpose, as he did *Balaam* the first time: but they will not take this for an answer because it suits not with their mind, but have a hankering the other way, and will yet go again as *Balaam* did, and seek for divinations, and trie conclusions again and again as *Balaam* did: and then oftentimes they are encouraged to go on in their own way to their own hurt; and thus it fares oftentimes with men and women, seeking of Wives or Husbands. First, They resolve what they will doe, and then they will pray to God for direction, and ask friends advise, when they are resolved for what they will doe, let God and Friends advise and do what they will: I know some hath smarted for so doing, this is a point ought well to be regarded by all men in every weighty undertaking.*

Again, he saith in his Epistle to the Reader, *That if the Presbyterian can give him satisfaction that he is mistaken, he will willingly recant and be sorry for his error; but withal, he saith, he assures himself that the Beast with all his power, and the false Prophet with all his skill, shall not be able to do it; that is, to give him satisfaction; that he is mistaken.*

I answer, that in these very expressions of his is proved the truth of what I have writ above, that many men first resolve what they will doe, and then they will by prayer seek direction from God,

God, and from friends: so here the Bishop promises that if the Presbyterian can give him satisfaction that he is mistaken, he will recant; but he is resolved and assured before hand, that they shall not give him satisfaction with all their power and skill. And it cannot be expected that the beast or false prophet will ever shew the Bishop his mistake; for in so doing Antechrist the Pope, who is the beast or false prophet should act against himself, to the ruine of his own kingdom; nay, the beast will rather stroke his head, and hug him, as we use to say, as the Divil hug'd the Witch, for the good service he hath done him in taking so much pains to excuse him, that we should not think him to be the Antichrist, and when he dies he will cannonize him with *Thomas Becket*, for another English or Welsh Saint.

But to deal ingeniously and truly with you, though I confess I have heard some of every sort preach; yet was I never united and joyned in Church-fellowship neither with Presbyterian, Independent, Anabaptist, or Lay-preacher as yet; and therefore being I am none of them, I will endeavour in the strength, and by the assistance (I hope) of the Spirit of God, to shew you your mistake; and if you be so wedded to your own opinion that you will not be satisfied, yet it may perhaps satisfy some others, and then my labour will not be lost; therefore I am resolved to put it to the trial; yet it cannot be expected that I should answer every particular whimsey and cavill that is in his book, for there is much Greek and Latine in it, and I was never so great a Scholler as to understand either Greek or Latine, and therefore I must intreat the Christian Reader to bear with my weakness, if I doe miscall some words, or not spell them right, and endeavour to pick out the sense. Neither will I answer all nor half of what he hath writ in English, but so much as I think may give satisfaction to the impartial Reader to judge whether the Bishop or I be most mistaken.

And as I said above, we will in the first place see what the Scriptures say as to this business, to shew who is Antichrist &c. It is said in the 1 *John* 2. 18. as ye have heard that Antichrist shall come, even now there are many Antichrists; that is, all that walk contrary to Christs instituted Ordinances, or his Commandements and Precepts, in their practise and conversations; these act against Christ, and so are Antichrists. But these are not the Antichrists here spoken of, that should come, though he speaks of many inferiour Antichrists that was then; but it may be demanded where

Marks to
know Anti-
christ by.

or from whom did they hear of the great Antichrist that was to come? and what other answer can be given, but that they heard of him in the Scriptures the word of truth, where he is spoken of under other names, which is given him as so many marks and characters to know him by; and if you can finde any man that sits in such a Throne, where one succeeds another in the same Throne and government, acting the same things, we may undoubtedly conclude that this is he, as what is said *Revel. 17.* of his seat upon seven hills or mountains, interpreted by the Angels of the Ten Kings that should give their power and authority to the Beast, &c. of him that reigns in the great City, that reigns over Kings of the earth, and that exalts himself above all Magistrates, which are called Gods, as *2 Thes. 2.* and that is called the man or that man of sin; the Mitre of iniquity, he whose coming is after the working of Satan, and with all deceivableness of unrighteousness, and teacheth the Doctrine of Devils, with many other like Characters to know him by, &c.

I will begin with this last Text I named, *1 Tim. 4:1, 2, 3.* Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of Devils, speaking lies in Hypocrisie, having their Conscience seared as with a hot Iron, forbidding to Marry, and commanding to abstaine from Meate &c. Some shall depart from the faith, and give heed to seducing spirits; by seducing spirits, I understand the Ministers of the Gospel, that fell from the truth to Errour and Heresie: and Mr. Brightman saith, That about the time of Constantine the great, there was many Pastors of the Church that fell from the truth, at which very time Antichrist had his birth or first appearance, as shall appear by and by: for this Text, and *2 Thes.* doth so describe him that he that runs may read that this is he. First, He is said to be a seducing spirit, and teaches the Doctrine of Devils, forbidding Marriage, that he shall work with all deceivableness of unrighteousness in them that perish, &c. And thus Antichrists Doctrine is described to be a dying Doctrine, a falling from the faith, a Hypocriticall and Devilish Doctrine, carried on with deceit and fraud, all which doth eminently appear in the Pope of Rome; for who is there in all the world besides the Pope and his Clergy, that teacheth this Devilish Doctrine to forbid Marriage, to those whose age and temper may require a help meet for them, but the Pope who is that Man of sin and Antichrist of Rome? which the Apostle here charges to be the Doctor that teacheth this Devilish Doctrine.

The Popes
Devillish do-
ctrine of for-
bidding Mar-
riage.

That the Pope is the Great Antichrist.

7

Doctrine of forbidding Marriage, which is a holy Ordinance of God instituted in Paradise, and allowed in all Nations. and to all persons whose age and temper doth require it, as 1 Cor. 7. 2. *to avoid fornication, let every man have his own wife, &c.* and it was so until this Imposter and seducing spirit the Pope prohibited it unto the Clergy: and this is one way of his exalting himself, not only above earthly Gods, as Magistrates, but above the God of Heaven; for what God allows, this Antichrist the Pope disallows, and that for bad and wicked ends. As first, To bring a Revenue into his Treasury, by allowing Brothel Houses or Stewes, which payes him yearly no small Rent: for in Pope *Paul* the first his time, which was 976 years since, that Pope had upon Record in his Register, the number of five and forty thousand *Whores* in the stewes that paid him Rent for liberty to play the Whore, as *Mr. Beard* saith in his book of the Delusions of Antichrist, and there his Clergy, &c. to whom he denies Marriage have liberty to go for their recreation, and because the Pope allows them, it is not accounted any sin.

And Secondly, by this means he hath all the Clergy at his beck, to send when he will, and where he will to act their Father the Devils part, by their Hypocritical lies to seduce the Nations and Kingdomes of this world: for they would not be so willing to rainge abroad in such swarmes in every Kingdome if as other men they had wives and children to provide for at home; *Peter Martyr Chap. 16.* saith, How are the stews punished at *Rome*? in stead of punishment, they dwell in the fairest houses; they are carried with honour through the City, as if they were Ladies, they are mounted on ambling palfries, they are arraid with Chains of Gold, attended with persons disguised, and sometimes with Cardinals, and especially in the night season; in the Citie of *Rome* the Stewes or Courtezans pass through the streets, or ride on Mules like honest Matrons or Ladies; in the midst of the day, Noblemen, Cardinals, and Priests attend upon them; we never saw such corruption but only in this City; this information was presented unto Pope *Paul* the Third, saith Bishop *Jewel*, against *Harding*; also *Luit Prandus* in his sixth book, *Chap. 6.* saith, the Popes Palace at *Lateran*, sometime the harbour of holy Saints, is now become a stew of Whores. *Amphilochus* that wrought the life of *Thomas Becket*, reports a woman called *Emphrosyna*, that dwelt 36 years in a Monkes apparel among the Monks: likewise *Marina* a woman lived many years in an Abby, as a Monk in

Whores in Rome attended like Ladies by Cardinals.

Monks

Monks apparel: and this is the cause of the Popes divilish doctrine in forbidding marriage: and herein lies another part of his deceit and hypocrisie, in making them believe that he can pardon them, and perswades them that it is lesse sin for a Clergy man to have a Whore, which the Law of God forbids; then to have a Wife, which the law of God allows, and all because they could not be so fit to send for his purpose abroad: Now Bishop *Williams*, did ever the Presbyterians, or Independants, or Long-parliament fulfil this Prophecie in teaching this Doctrine of Divels, to forbid marriage, which is one mark or Character of the great Antichrist, and not the least mark: and let the Readers Judge by this mark, whether they or the Pope be most like Antichrist; now this doctrine of Divils forbidding of Marriage, and which is the doctrine and practise of the Church of *Rome* only, and no other Church that I have read of, and which occasions so much uncleanness and ungodliness, and that with toleration and allowance, who can doubt that the Popes who are the Authors of this divilish doctrine successively one after another, but he is the great Antichrist that was prophesied that he should come into the world and that man of sin and son of perdition; and who exalts himself above God in this particular doctrine, in forbidding of Marriage to those whom Gods allows to marry, and which doctrine the holy Ghost in the word of truth tells us is the doctrine of Divels, that is, of Popes succeeding one another, and teaching that doctrine; and that they that teach it, are apostatized and fallen from the true faith, and are hypocritical liars, and seducers of Millions of souls, and all to establish himself in his cursed Throne; those that think the Pope not to be Antichrist, I desire them to rouse up their spirits, and rub the scales from their eyes, and observe how lively here and else where, as shall be shewed, how the Apostle hath drawn Anichristes Picture in every point and limb, so just like the Pope, that all men that reads may say this is he; That marriage instituted of God in innocency, honoured by Christs presence at *Canaan* in *Galile*, the seed plot of the Church, the allowed remedy against incontinency and lust, and which the the Apostle commands as honourable in all men, *Heb. 13. 4.* and yet forbidden by the Pope, the Scarlot Strumpit of *Rome* to all the whole Clergy.

Wherein besides the divilishness of the Doctrine, denying men subject to sinful lust: the lawful remedy which God allows them, and so cast men upon a necessity of sinning: they teach this Hypocritical

Forbidding
marriage the
doctrine of
divils.

That the Pope is the great Antichrist.

9

poetical lie with a seared Conscience; for with what Conscience, saith Mr. *Anderson*, can they make marriage a Sacrament in Lay-men, and sacrilege in the Clergy? with what Conscience permit Stews, and forbid marriage? with what Conscience confess fornication to be a sinne against the Law of God, and Priests marriage, onely against the Law of the Church, and yet make Priests marriage a fouler sin, then for a Priest to commit fornication or incesse; is not this to make the transgression of the Popes laws a greater sin, then the transgression of Gods laws? with what Conscience to forbid lawful marriage to some, and yet by dispensation to allow unlawful marriage in others? who but Antichrist doth such things? therefore the Pope that doth them, must be the great Antichrist and man of sin; for the Long-parliament, nor Presbyterians, nor Independents, &c. never did those things, to forbid marriage and the like, which the Apostle layes down as a Character or mark to know Antichrist by, and we have reason to believe the Scriptures before Bishop *Williams*.

A second Mark or Character the Apostle layes down to know Antichrist by, is that, as he forbids marriage. So secondly, He commands abstinence from meats, which God hath created to be received with thanks-giving, &c. which words declare thus much unto us, that neither Marriage nor Meats, nor any other Creature, nor Ordinance of God is to be refused upon any tye of Conscience, provided, they be received with thanks-giving of them that believe and know the truth, with such other requisite conditions as becometh Christians; in 1 Cor. 10. 25. the holy Apostle bids us, *Whatsoever is sold in the Shambles, that eat, asking no question for Conscience sake*, &c. and Titus 1. 15. *To the pure, all things are pure*; so that to forbear the use out of a tye of Conscience, or a Superstitious Opinion, as being unlawful at such or such a time; it is against Christian libertie, either to charge the use of them with sin, or to place holiness in abstaining from the use of them.

It is the Doctrine you see the Apostle tells of, that Antichrist should teach, and this is the Pope of Rome's doctrine; for he saith, it is a sinne deserving death to eat of meats prohibited by the Church: they teach, that fasting consists onely in abstinence from meats, and not from drink; I have seen them, that upon one of their Superstitious fasting dayes, they would eat no meat but they would eat plentifully of Fruit, Raisons of the Sun, and Figs, and the like, and drinke largely of Wine, Ale and Beer; and such kind of Fasting with them is esteemed satisfactory for sin, and meritorious

rious of eternal Life; and this is another Hypocritical mark or Character of Antichrist; for such Hypocritical lyes as these, passe through current among them for sound doctrine from their holy Father the Pope; so seared is his Conscience as with a hot Iron: for with what Conscience doth the Pope allow an ordinary Priest to absolve for Murder, Adultery, Fornication, or perjury, but the great and hainous sinne of eating flesh upon a Friday or Ember-days, is left to the censure of a plenepotentiary, as being beyond the power of an ordinary Priest to grant absolution for, as being a greater sin, because it is against the Law of the Church, then Murder or Adultery, &c. is, which are sins against the Law of God; or with what Conscience can the Pope make the tasting of the courtest flesh, a breach of Lent-fast, and surfeiting upon the delicatest Fish, to be no breach of Lent-fast? and with what conscience can he forbid the use of such and such meats, for the taming of the flesh, when he allows the use of those things which are more nourishing of the flesh, and more provoking to fleshly lusts; as strong Wines and such like? with what conscience can he enjoyne fasting for penance, and then presently release that penance for a penny? the Glosses upon the Canon saith, *That he who gives a penny to redeem his penance fast, though he give many for a spirituall thing; yet he doth not commit Simony, because the contract is made with God*: that is the excuse, though the contract be made with the Priest, and the Money come to the Priests pocket; well did the holy Ghost say, that Antichrist should teach lies with a seared Conscience; for if the Pope and Cardinals, Prelates and Priests, &c. if all their consciences were not seared, they would not use such pretences to varnish over their Hypocritical lies and errours, to damn so many thousand souls; and thus you see what marks and characters the holy Ghost hath laid down to know the great Antichrist and man of sin by; which things the Parliament nor Presbyterians, &c. were never guilty of.

The next Text I shall handle, that shews us who this great Antichrist is, we have in the 2 *Thess.* 2. to the 12. verse; where first the Apostle earnestly beseecheth the *Thessalonians Church not to be shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter as from us*, saith he, *as if the day of Christ were at hand*; here we have in this verse such a plain demonstration of Antichrist in his cheating, deluding & confusing practises, as we can scarce find the like; for by spirit, word and letter, I conceive the Apostle means all false ways that Antichrist shall make use of to deceive, as false Teachers, signs, lying Miracles, Inthusiasts: such as pretend to

have

A Popish.
Lent Fast.

What is meant
by spirit, word
and letter.

That the Pope is the Great Antichrist.

11

have the spirit to work miracles, as your Priests that pretend to cast out Devils, 2 Cor. 11. 13. which transform themselves as the Apostles of Christ, as all the Popes houlings which pretend to imitate the Apostles, of which I have hinted in the former part of this book; there is no lesse then 150 several Orders, or Degrees of them, and all pretending to holinesse, both in Doctrine and Discipline, and yet not one of them of Divine institution: but are all popish and Antichristian humane inventions and institutions of men? and this is one main argument that the Pope is the great Antichrist, that he sets up so many Orderers, Officers and Offices in the Church of Christ, against Christ; in as much that Christ did never institute nor ordain them, and to bind mens consciences to submit to them, and other of his humane institution; and that under such penalties, as is shewed above, that he makes the breach of his own Laws, which he calls the Laws of the Church, a greater crime then the breach of the Law of God; who then can deny the Pope that thus acts to be the great Antichrist, and all these several Orders, to be the limbs and members of Antichrist, and Seducers: who in their several places make it their whole business to keep people in obedience to this Antichrist, their great Lord and Master: by their lies, and lying doctrines, and lying wonders; exalting and extolling the reliques of Saints and Martyrs, and the instituters of their Orders: the holinesse and sanctity of their habits, and the like; which things are more preached, and praised, and cryed up among them, then Christ Jesus is preached or cryed up; And to gain credit to their delusions, they report what miraculous things have been done by the vertue of St. Austins Lethern Girdle for curing diseases, and easing of pains, &c. And indeed it is possible that God may suffer Satan by weak means to do some such cures, which the Devil may by permission be the Author and cause of the disease himself; and by his withdrawing his operation and working, the disease or pain may cease: and all this to make good what the Apostle in this Chapter foretold should come to passe; that because they received not the love of the truth that they might be saved, therefore God shall send them strong delusions to believe lies, that all they may be damned which believe not the truth, but have pleasure in unrighteousnesse; Another story goes, that St. Katherine Girded her selfe, with an Iron chain so close, that it cut her flesh; and that she used to chastise her selfe three times a day with that chain an hour and an half at a time, until the blood run from her shoulders to her feet;

Satan's delusion
on to deceive

If Christ were
married, why
may not
Priests marry?
See for this
*Hospinian, An-
tonius Franc.
Modens.*

those that can believe it, are more credulous then I can be : many strange stories are recorded of her, as that Christ appeared and married himself to her with a Ring ; it may be that was the reason of using the Ring in marriage ; but if they believe their own doctrine, that Christ took *St. Katherine* to Wife ; why doe they hinder the Priests, &c. from Wives ? will they not give them leave to follow Christs example in such a thing to, as is so easie to follow him ? and that Christ opened her side, and took out her old heart, and put in a new one instead of the former ; if that be the way of giving a new heart, then certainly all Papists hearts are old ones, there's not one of them new : and that he cloathed her with a bloody coloured garment, drawn out of his own side, so that she never felt any cold afterward. Some say this order began

1372.

The priviledge
of Friars.

They also teach, that he that dies in the habit of *St. Frances*, shall not be overtaken with an untimely death : and yet *Fryer Barnwell* hanged himself in an Apple tree hard by *Dublin*, in *St. Frances* habit : see *Paul Harris* book of Friars be sober : and they teach that he that dies in the habit of a *Capuchan*, he shall not be in Purgatory but till the fourth *Saturday* after his death ; and the Pope hath granted the *Carmalites* the priviledge, that they shall not be in Purgatory, but till the *Saturday* after their Death : it seems by this, that *Saturday* is the day of Goale delivery, and the *Cardilians* have priviledge granted them, to draw a soul out of purgatory, by saying five *pater Nosters*, and five *Ave Maries* ; but if the Pope have this priviledge, to give this power to others, as he pretends he hath ; then why doth he not draw them all out of purgatory, but suffer his servants and children to lie in a burning fire so many hundred years ; but this is another of their Jugling Deceitful tricks to get money : for no money, no *pater Noster* to fetch any out of purgatory : and these are some of the great Antichrists hypocritical lies, and damnable doctrines, which they pretend that they are such spiritual men ; that they can do all this I have named and much more ; but the Apostle warns the *Thessalonians*, that they be not removed from the truth, nor troubled in mind by such spirits.

Secondly, Not by word, nor by letter as from us ; by word, I understand traditions, the Apostle by the inspiration of the holy Ghost, did foresee that Antichrist would intrude upon the Church his unwritten traditions, and urge their observation of them, and expect as due obedience to be given to them, as to the written word.

word of God ; and so it is at this day in all the Roman Churches, the Popes Traditions is received and observed with as much, if not more care and diligence, as any precept of the word of God ; as for example, the second Commandement forbids Idols and Image worship ; the Pope by his Traditions received from his predecessors, commands Image, Worship and Adoration, and his command is obeyed and Gods neglected ; God requires that prayer should be made unto him only : *O, (or because) thou that bearest prayer, unto thee shall all flesh come, Psal. 65. 2.* Nay, that they shall not, saith the Pope ; they shall pray to the *Virgin*, and *St. Dominick*, and *St. Frances*, &c. The Apostle fore-seeing this, warnes believers not to be troubled, nor turned aside from the truth, neither by deluding spirits, nor by words of traditions, saith he, as from us ; for they will pretend that they received their tradition as from us ; therefore saith he, ver. 14. *Brethren stand fast, and hold the traditions which ye have been taught, whether by word or our Epistle :* as if he should say, Brethren, what traditions you have received from us by word, and what you have received in our Epistle, that observe and do : but go no further to any other traditions, but what you received from us ; for if an Angel from Heaven shall teach you any other Gospel, then what ye have received from us, let him be accursed ; and this Anathema excludes all unwritten Traditions, and all humane institutions and inventions of men, in point of Gods Divine Worship, but what we have precept or example for from Christ and his Apostles : let the Pope and his prelates, and all his followers brag as much as they will for their traditions and ceremonies : let men observe the Scriptures that cannot deceive, *Isa. 8. 20* to the Law & to the Testimony, *if they speak not according to this word, it is because there is no truth, nor no true light in them ;* they either are blind and ignorant in the wayes of God, or else they fight against their own light : for we ought not to swerve from the written word, *Phil. 4. 9.* *These things, saith the Apostle, which ye have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you :* he doth not bid them follow what they should hear and see done by the Pope, or any other that should come after him ; for he saith, *Act. 20. 29.* *That he knew after his departure there would grievous Wolves enter in among them, not sparing the flock ; and that from among themselves would men arise, speaking perverse things ;* which things we find true by woful experience : and so again in the same Epistle, *2 Thes. 3. 4.* *We have confidence*

The tryal of
Traditions by
Gospel rule.

confidence, saith the Apostle, in the Lord, touching you, that you both do, and will do the things which we command you: and we command you in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walkes disorderly, and not after the traditions which ye received from us; see how careful and earnest the Apostle was, least the Church should be drawn away with any other traditions then what you received, saith he, from us; the the Apostles Traditions was futable to the Gospel rule and institutions of Jesus Christ: and we ought not to follow any Traditions of men, that do not in all things sute with the Gospel rule and institutions of Christ, clearly deduced from the Scriptures; for your selves know, saith he, how ye ought to follow us: not the Pope, nor his Prelates: but to follow us, as you have us for an ensample; For we behaved not our selves disorderly among you, nor eat any mans bread for nought, but wrought with labour and travell night and day.

But the Pope with his new Traditions and new Orders of Fryers; how many hundred thousand is there that work not at all, but are busie bodies, going a begging from house to house, and do not walk according to the gospel rule nor example of the Apostles; Alexander Rosse saith, there was from the year 1211. to 1384. that is, 169 years erected in Christendome, 1500 Monasteries, of the order of St. Frances: and page 304. he saith in the time of Sabellicus, about the year 1494. there was reckoned 4143 Monasteries of Dominicans, besides divers Cloisters of them in Arminia; and Æthiopia; and 150 Covents of Dominican Nuns; what may be thought there was then of all the rest of their Orders, that live in idlenesse, contrary to Pauls command, ver. 10. that if any would not work, neither should they eat, and ver. 14. if any man obey not our word by this Epistle, note that man, set a mark or brand upon him, and have no company with him: much more must we not submit to his Traditions; but these devourers of the fruits of the earth, and the labours of the poor, observe the Popes Rules and Commands, but not the Rules and Commands of Jesus Christ nor his Apostles; and upon this account they are all against, and therefore so many little Antichrists under their great Lord and Master the Pope, who is the great Antichrist, and man of sin, and sonne of perdition: for he I mean the succession of Popes have confirmed all these inferiour Antichrists in their severall Orders, and appointed them their work, who will pay their wages they will know in time.

2 Thef. 2. 2. *That ye be not soon shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter, as that the day of Christ is at hand*; These words doe sound, as if some false Teachers or Seducers did counterfeit letters, and send from one to another in the Apostles name, pretending as they had been his, which did disturb the peace of the Church; for it seems by the Text, as if the effect of these letters and teaching should be, that the day of Christ was near at hand; as *Hemeneus* and *Philetus* disturbed the peace of the Church of *Ephesus*, teaching that the resurrection was past, 2 Tim. 2. 18. So here it should seem in this Church of *Thessalonica* was some counterfeit false Teachers, that did counterfeit letters as from the Apostles, as that the day of Christ was at hand; against which the Apostle doth exhort them, *not to be shaken in mind, nor troubled, neither by spirit, or false revelations, nor by word of false teachers, nor by letters from any counterfeits, pretending as from us, as if the day of Christ is at hand*; let no man, saith he, deceive you by these or any means: for the day of Christ shall not come, except there come a departing or falling away first, and that man of sin be revealed, even the son of perdition; what the meaning of these words is, the day of the Lord being at hand, I will not undertake to determine; whether by it be meant the day of Judgement, or the day of the Jews conversion, which must be, before the general Judgement; and Christs revealing himself to his people in the unvailing of the mysteries of the Gospel: wherein as the Prophet saith, *Dan. 7. 27. The Kingdome, and Dominion, and the greatnesse of the kingdome under the whole Heaven shall be given to the people of the Saints of the most high. And Isa. 6. 13. The Nation and Kingdome that will not serve the Lord, shall perish, and shall be utterly wasted*; which of these two is meant, I will not positively determine: but I rather think the latter is meant; but our main businesse now is in the next verse, that,

That day shall not come, except there come a departing or falling away first, and that man of sin, which is the great Antichrist be revealed by his falling away, which must make way for Antichrists appearance: I do conceive is meant, both the Apostacy of many in the Church to Heresie, and the Apostacy of the Church, from the right manner of Government and Discipline which was instituted by Jesus Christ and his Apostles; I take this Apostacy here to be meant of both these: for the first the greatest Heresie, and that did way for Antichrist the most hurt, was the *Arian* Heresie, which began about the year double

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year 290, and over spread a great part of the Christian world; there was other Heresies at that time, but this was the most destructive to the Christian Faith; about the year 300, when the Churches began to have some rest from persecution, and so from that time forward, Bishops had some care of preaching; but Mr. Brightman saith, the doctrine was much defiled in many heads of it, and Reliques began to be of great account in the Church, and all kind of superstition increased, and pride in Bishops; Church dignities were increased, and all things sought for that might make for outward pomp and glory in the world, more then truth was sought for; and Bishops began to be at variance one with another, as appears by *Constantines* Epistle, to *Miltiades* Bishop of *Rome*, about the year 310, thus he writing, *Constantine* the Emperour, unto *Miltiades* Bishop of *Rome*, and *Marcus* sendeth greeting, in so much, as many such Epistles are brought unto me from *Alinianus* *Livel* of *Africk*: in which it is said, that *Ciceliannus* Bishop of *Carthage*, is reprehended in many things, and this seemeth unto me very grievous, &c. That among Bishops there should be such disagreeing and variance: it seemed good unto me, that *Cecilianus* himself, together with the Ten Bishops that seem to reprehend him, and Ten other Bishops whom he thought expedient in the behalf of this Cause, do saile into *Rome*, that there in the presence of you all together, &c.

The beginning of the conception of Antichrist.

By this it appears, here was an Apostacy from the primitive purity, even among the Bishops, as well as by Hereticks; and this discension and difference increased daily more and more: Bishops striving for preheminance and augmentation of their Revenues, for honours and dignity, power and command. that the institutions of Christ and his Apostles, their example and practise in Government and Discipline, was laide aside and forgotten, and new inventions brought into the Church, and new Titles, Jurisdiction, and power granted to the Bishops, by the Council of *Nice*, which was unknown and unheard of before in the primitive Church; which Apostacy, from the Apostolical Government and deception, (if I mistake not) was a greater advantage to Antichrist, and made more way for his appearance, then all the Heresies did; for this pride, and contention, and striving for preheminance and jurisdiction, increased still, until the calling, together of the Council of *Nice*: at which very time Antichrist had his Birth and first bringing forth into the world; for there he received his first authority of preheminance above other Bishops and

and Churches; he was conceived long before, and was growing in the womb of the Church; for the Apostle tells us, *2 Thes. 2. 7. That the mystery of iniquity did even then begin to work, onely he which now letteth, will let until he be taken out of the way*; I shall shew you what it was that did let and hinder his appearance, and then return to our main businesse again.

Now that which did lett and hinder Antichrists appearance, until it was taken out of the way: was the Roman Heathen persecuting Emperours, that did hinder, for Antichrist could not settle himself where he was to have his Throne, until they were removed: and a Christian Emperour came in place, under whom he might have shelter in his minority, until he grew up to some strength; which Christian Emperour was *Constantine the great*, who besides his defending of Christians from persecution; he left Rome holy to the Pope to reign and rule in, and himself went to *Byzantium*, which now is called *Constantinople*, and settled himself there.

We read in *Revel. 6.* what fell out in the Churches upon the opening of the six seals. I must give you a hint concerning them, before I come to the businesse I intend; *Upon the opening of the first seal, St. John beheld a White Horse, and he that sat on him had a Bow, and a Crown was given unto him, and he went out conquering and to conquer, or that he might overcome*: by this Vision, some think is meant the Ministry of the word of God, preached by the true Worshippers in the primitive Church next after the Apostles and their Successors, *Psalm. 45. 3, 4. Gird thy sword upon thy thigh, O thou most mighty, with thy Glory and Majesty, ride on prosperously, because of truth, and meeknesse, and righteousness*; for Christ did conquer wonderfully while his Ordinances was kept pure, without mixture of humane inventions and institutions; and superstitious observations; which it may be is the cause why the Ministry doth so little good, and doth not work so effectually upon the Hearers as it did in former times.

And upon the opening of the second seal, there appeared a Red Horse, and he that sat thereon had power given him to take peace from the Earth, and that they should kill one another: by which is meant the cruel persecutions, blood and war, that followed the preaching of the Gospel, which is to be understood of the Ten persecutions; and I think also what hath happened in every Kingdome since, where the Gospel hath prevailed, Antichrist and his instruments hath raised war and persecution, and sowed sedition,

and endeavoured to corrupt the Ordinances, and to kill men in their souls, if they cannot kill their bodies.

And upon the opening of the third seal, there appeared a Black Horse, and he that sat upon him had ballance in his hand: by which is signified famine and scarcity of Food, which for the most part doth follow wars; for the contempt of the Gospel brings wars, and wars brings famine; and it is recorded that about the year 316 there was a grievous Famine &c.

Upon the opening of the fourth seal, there appeared a Pale Horse, and his name that sat on him was death: which signifies the Pestilence, and other Contagious diseases, whereby men are suddenly taken away by death.

And upon the opening of the fifth seal, John in a Vision, saw under the Altar the souls of them that were killed for the word of God, and for the testimony which they held, crying, How long Lord, holy and true, dost thou not avenge our blood on them that dwell upon the earth? but we must not imagine that these Martyrs have any real desire of revenge: for Saints in Heaven are not affected with any such passion: but it is rather to be understood, that as Abels blood cried for Vengeance, Gen. 4. 10. So the e Martyrs blood cries for Revenge. But Mr. Brightman rather thinks this revenge to signifie, their earnest desire of delivering the innocent party from their persecutors, which the blood of these soules cries for; and the answer that they receive is, that they must rest for a little season, until their brethren and fellow servants which should be killed, as they were meaning under Antichrist, were fulfilled, for Antichrist was not far off.

And when he opened the sixth seal, there was a great Earthquake, and the Sun became black as sack cloth, and the Moon became blood, and the Stars of Heaven fell to the Earth &c. By Earthquake in Scripture, is oftentimes signified Comotions, troubles, uproars in Commonwealths, and alteration of State and Kingdoms; as when the Psalmist speaks of the Children of Israel coming out of Egypt, Psal. 68. 8. The Earth was moved, the Heavens also dropped at thy presence O God, and the Sun became black, &c. shews that the persecution signified thereby, should be very cruel. So the Prophet speaking of the destruction of Babylon Isaiah 13. 10. The Stars of Heaven, and the Constellations thereof shall not give their light, the Sun shall be darkned in his going forth, and the Moon shall not cause her light to shine. And Ezek. 32. 7. 8. I will cover the Heavens and make the Stars to be dark, I will hide the Sun in a Cloud, and the Moon.

Moon shall not make her light to shine : all the lights that shine in the Heavens will I make dark upon thee, and will bring darknesse upon thy Land, saith the Lord God. Aretas reports out of the works of *Andreas*, that many said this Earthquake was taken for the persecution, until the coming of Antichrist : and that thus, the Scriptures are wont to speak of any notable change, by the name of an Earthquake, and he said truly, only he mistook the time of Antichrist coming.

For Mr. *Brightman* saith, by this Earthquake is to be understood, that persecution which was more cruel then any that was before it, which fell out in the reign of *Dioclesian* and *Maximian*, the last two persecuting Emperours, about the year 300. and by the stars falling in this book of the *Revelation*. is meant, the Ministers and Pastors of the Church, who are called stars for the shining light of the Gospel, which they Minister, while they preserve the doctrine of the Gospel pure from Heresie : and the discipline from mingling it with the inventions of men, are compared to stars ; and by the stars falling from Heaven, is meant, their falling from the sincerity of their profession to Heresie, Superstition, or Idolatry, either in Doctrine, in Discipline, or Practice ; and many did fall about this time, through the rage of these two persecutors, who endeavoured to rout out Christianity and the Scriptures by the Roots : and published their Proclamations, that the Books of Scriptures should be burned in the Market place ; we saw, saith *Eusebius*, with these very eyes, the holy and divine Scriptures perish in the very Fire where they were thrown. The Scriptures for it's glorious light, may well be compared to the Sun : and here you see how this Sun, the Scriptures was darkened in this Earthquake, and consumed with fire : in this persecution, a City in *Phrygia*, wholly inhabited with Christians, the soldiers compassed it about, and burnt it to Ashes, and the Men Women and Children that were in it ; and besides the demolishing of Churches, and burning the Scriptures, and Slaughter, and other Tortures of Christians ; there came forth another Proclamation, to attah the Governours and Pastors of Churches, and compell them to sacrifice to Idols ; here many held out manfully. and suffered Martyrdom : others with terrour were like blocks and became feeble, and out of heart at the first onset, saith *Eusebius*, in his Eighth Book, *Chap.* the Third : so that the whole Church was covered over with blacknesse, that it did scarce appeare any where.

And now follows the last act of this Tragedy, in the 15 and 16 verses of this 6 Chapter of the Revelations; And the Kings of the Earth, and the great Men, and rich Men, and the chiefe Captains, and the mighty Men, and every bond Man, and every free Man hide themselves in Dens, and the rocks of the Mountains. and said unto the Mountains and Rocks, fall on us, and hide us from the Face of him that sits upon the Throne, and from the wrath of the Lamb, for the great day of his wrath is coming, and who shall be able to stand? And here we have reason to stand admiring at the wonderful grace and mercy of God, who by his spirit in his servant, *John 1.* hath so punctually set down these passages throughout the whole Revelation: whereby we may find out the great Antichrist, the man of sin: and when he first appeared in the world, for all these passages relate to. Antichrists appearance, as *Aretius* said, though he missed of the time; for observe, here in the sight of these calamities, how Jesus Christ the Lamb, that sits upon his Throne, put forth his divine power from Heaven, and suddenly alayes these Tempests, that these persecuting Emperours and Nobles should flie at his appearance: for what other thing could it be, that forced these two Tyrant Emperours, *Dioclesian* and *Maximinian*, when they both were at the top of honour, and so raging mad, with desire to root out Christianity: that they both should suddenly, and voluntarily put themselves out of their Empires, and betake themselves to a private life. *Eusebius* in his 8 Book, Chap. 14. and *Ignatius* to the same purpose, saith, that it is a marvellous matter, (and to this time the like unknown) that both these Emperours should give up their Empires, and return to a private life, being not oppressed with old age, nor difficulty, and greatness of matters: but some impute it to Frensie: and *Nicephorus* saith, it was rage and madnesse, because they saw they took pains in vain to root out Christianity: but they mistook the matter, for we may learn from these Texts, that the true and real cause was only this: that the Lamb that sits upon his Throne, and who is the deliverer of his Church, did smite them with inward terrour, wounding them with the sting of conscience for their wickednesse, and with fear of Gods vengeance: that they were ready to cry to the Rocks and Mountains to fall upon them, and hide them from the wrath of the Lamb: and as he is a Lamb to his Church, so he is a Lyon, the Lyon of the Tribe of Judah, who when he begins to reckon with his Enemies, he will teare them in pieces, and rent the Gall from the Liver: and accordingly, the Lamb shewed himselfe a

Lyon

Lyon in this respect, and smote the chiefest of these persecuting Emperours, *Maximinus*, as *Eusebius* saith in his 8 Book, and Chap. 17. *That a plague from above light on him* : First taking root in his flesh, and after proceeded even unto his soul : for there arose in the secret parts of his body, an impostume or running sore : afterwards in the lower parts of his privities a botch corrupt boyle, with a fistula : whence issued corrupt matter, eating up the inward bowels, and an unspeakable company of Lice swarmed out with such a stinck, that the Physicians were not able to abide it, nor able to help with any Physick ; therefore they were cruelly executed, and the Tyrant in this loathsome condition died. *Dioclesian* in like manner pined away with diseases, and *Maximinian* hanged himself : and you must think, though Histories mention it not, that these three Emperours did not feel the stroke of Gods hand alone, but as the Text saith, *The chief Captains, so also the great Men, and rich Men, and bond-men and free*, were all driven to their wits end with this stroke : that they were ready to cry to the Rocks and Mountains to fall upon them, and hide them from the wrath of the Lamb ; for some write, that besides the pining diseases that *Dioclesian* had to hid himselfe from the Lambs wrath, he drank poyson ; and *Gelerius* ran into the bottom of the River *Tyber* to hid himself.

The dreadful
Judgement of
God upon
the persecu-
tors.

Thus these Heathen persecuting Emperours, which hindred the great Antichrists coming to his Throne, 2 *Thef.* 2. 7. being as the Apostle saith, taken out of the way ; *Constantine* the great, a Christian Emperour, came in their place about the year of Christ 306. this Emperour put an end to the Heathen persecution : he sent out his edicts to encourage the Christian Assemblies, and to build the Churches the former Tyrants had caused to be demolished : but after a while, now the Churches having rest, the Bishops were set on Fire by spiteful contentions among themselves, striving for dignities and preheminance, and also about several points of the Christian faith ; it is conceived by some, that what is said, *Rev.* 8. 3. *Of the Angell with the golden Viol that offered odors, with the prayers of the Saints upon the Golden Altar which was before the Throne* : that this is meant of such as were sound in the Faith, that their prayers was to this effect, that it would please God, who had so wonderfully appeared for his Church and people in removing the persecuting Emperours, that he would not suffer the truth (which now for a short time had triumphed) to be clouded againe by the pride and contention of the Bishops, &c. but

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that some way might be found out to establish the truth, and that those that did outwardly professe themselves to be of the household of Faith, and yet made such dissention in the Church, that some way might be found out to stay such strife and controversies; and indeed *Constantine* the Emperour used his endeavour to calm and quiet these contentions; for besides the Epistle I mentioned before, that he wrote to the Bishop of *Rome*, that *Cecilianus* Bishop of *Carthage*, and the ten Bishops that were against him, and ten Bishops more that he should chuse of his side, &c. should meet before the Bishop of *Rome* about that controversie; he also writ another Epistle to *Christus* Bishop of *Syracusa*, where he intimates to him, that he had commanded divers Bishops out of sundry Provinces, to meet at the City of *Orleance*, where he requires him also to be, that such things as was in difference might be ended; he also writ another Epistle to *Alexander* Bishop of *Alexandrea*, about contentions that arose in that Church.

But notwithstanding the Emperours godly endeavours, these contentions ceased not, but rather increased; whereupon he called the Council of *Nice*, in which Council after they had determined the businasse about the Co-essential nature of the second person in the Trinity; and made the confession of Faith against the *Arian* Heresie; They addresse themselves to make Canons, whereby the Ecclesiasticall Discipline should be governed, where the Bishop of *Rome* was made Primate and Metropolitane of the first See: and that the Bishop of *Alexandria* should have power over all the Churches of *Egypt*, or *Libea* and *Pentapolis*: because the Bishop of *Rome* had the like priviledge, and so the Church of *Antioch* and others, every one had their honour and dignity appointed them, and what other Bishops and Churches should be under their Jurisdiction, &c.

Now *Joselil* to the Reader, whether here began not all the misery where they thought to end it: so great difference there is between the ways of God and the ways of men, for here at this time was the very first birth of Antichrist, the Bishop and Pope of *Rome*, the Primate and Metropolitane of the first See: this was his beginning, for the Bishops before the council, by their contentions and the Bishops in the council, both falling away and departing from the sincerity of the Gospel, and from the institutions of Christ and his Apostles, and making new officers and orders in the Church, with new titles of Primacy and Metropolitans, and *Diocesans*, with a number more that depend upon them, as is shewed in the for-

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mer part of his book, one hundred and fifty by name, of several Titles and Religious Orders now in the Church of *Rome* and not one of them of *Jesus Christ* nor his Apostles institution, but all of humane invention, without any precept, or example, or any Text in the New Testament to ground them upon: the original and chief Titles of all, was devised and decreed in this council: for making the Pope of *Rome* Primate and Metropolitane of the first sear; from this Title and Jurisdiction then given him, he took occasion thereby from that very time, to advance himself, and to claim authority over all other Churches, and as I said above Antichrist, had his conception long before; for *Rome* being the chief City of the Empire, and above all other Cities; so the Bishop of *Rome* thought to be above all other Bishops; and the Apostle tells us, *2 Thes. 2. 7. That the mystery of iniquity did even then begin to work in his time*: Antichrist had this conception then, and he grew bigger and bigger in the womb of the Church, until this Council fate: and then this Council was as the Midwife to his birth to bring him forth, and so by the power he received by that decree, he was nursed up and grew stronger and stronger, until the year 606, and then he came to the full strength of a man, or rather a Beast, for so the Scriptures terms him, *Rev. 17. And the man of sin, 2 Thes. 2. 4*. For then he obtained the Title of universal Bishop, and after in the year 684. he obtained to be called Christ's Vicar; so that now he was armed with Titles, and Authority, to make him the compleat Antichrist, to act against *Jesus Christ*: so as never none before him nor since, did nor could do: for none had the like Authority, Power and Preheminence, as this Council of *Nice* gave unto him, and that by their falling away and departing from the Apostolical institutions, and Gospel purities; so that from the time of this Council, every age grew more corrupt then the former, as shall appear in several particulars.

For first, Whereas in the first Primitive Church, according to the apostolical institutions, Bishops, or Pastors and other Officers of the Churches, they were elected and chosen by the believing Church or Churches, to whom they were to officiate; for we see the Apostles themselves, even when they were altogether in Council: &c. had more authority then ever any man or council had since, yet durst not they, as *Arelatenses* said in the council of *Basil*; they durst not, nor would not take the power that belonged to the believing Church from them; no, not to appoint inferiour officers.

That Antichrist is come, And

The falling
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tutions.

of the Church, much lesse Bishops or Pastors; as you may see *Acts* the 6. 2. &c. *The Twelve called the multitude of the Disciples unto them and said, look ye out seven men among you of honest report, full of the Holy Ghost and Wisdom, whom we may appoint over this businesse; and the saying pleased the whole multitude, and they chose Steven a man full of faith, and of the holy Ghost, and Philip, &c. whom they set before the Apostles; and when they had prayed they laid their hands on them, and the word of God increased, and the number of the Disciples multiplied; that is, they multiplied while they walked in Gods way, in divine institutions; but this way the Bishops before, and also the council of Nice were fallen away from, and then and ever since Bishops or Pastors, and other Officers of the Churches are not elected and chosen by the believing Disciples of the Churches, but are chosen by Money and Friendship, as Pope before mentioned, sold for Money three hundred of the best Benefices in England at once unto the Romans, to place their Friends and Children in: Thus you see what the falling away of these Bishops and council, from the Apostolical institutions brought to passe: together with their new devised Titles and Jurisdictions given to Bishops, &c.*

Secondly, As the Bishops, and after the council were fallen away from the Apostolical institution, as to the election of Inferiour Officers of the Church: so also they were fallen away from the order of electing of Bishops or Pastors of the Church; you shall see this in *Acts* the first, when they were to chuse one in Judas place, *Acts* 1. 15. *In those dayes Peter stood up in the midst of the disciples, and said (the number of the names were about an hundred and twenty) men and brethren; this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus, &c. wherefore of these men that have accompanied with us all the time that the Lord Jesus went in and out amongst us, beginning from the Baptisme of John, unto the same day that he was taken up from us, must one be ordained to be a witnesse with us of his resurrection: and they appointed two, that is I conceive 120. of the Church, as they did the Deacons, *Act* 6. The Church elected and appointed two Josephs, called Barsabas, who was surnamed Justus, and Matthias; and they prayed, that is, the Apostles and the 120. and said, Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part with this Ministry and Apostleship: and they gave forth their Lots,*

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and the Lot fell upon Matthias, and he was numbred with the Eleven Apostles; mind this beloved Christian Friends, for thus it appears by these two places, that by the Apostolical institutions, Bishops ought first to be elected by the believing Churches, to whom they are to officiate, and to elect two or more, and bring before other Bishops, who have been elected in like manner: and then after prayer and supplication to God, their Lots to be given out, that God who knows the hearts of all men, may make his choice, which he in his wisdom knows is most fit for that office; for the Lot is cast into the Lap, but the whole disposing thereof is from the Lord, Prov. 16. 33. And also the Holy Ghost saith, Prov. 18. 18. *The Lot causeth contention to cease, and parteth between the mighty;* & if this order were observed our contentions would cease: if Bishops and other Church Officers were elected and chosen according to the Apostles institutions, then every man would think himself bound in conscience to own and obey them, which perhaps do now think otherwise, because the Gospel order is not observed; for since the falling away of the Bishops before the council of Nice, and the falling away of the council of Nice from the Apostolical institutions, and first primitive purity, and their making and giving of new Orders and Officers in the Church, with new Titles and Jurisdictions, which was never of Christs institution, nor never heard of, nor known in the first primitive Church, and which is the very falling away the Apostle speaks of, 2 Thes. 2. 3. which was to make way for the great Antichrist; whereby he was not only brought forth to the birth, but hath been nursed up until he came to his full growth; and so hath continued this 1300 years, and hath been the occasion of all the slaughter, blood, and burnings, vexation and martyrdom that hath befallen the Christian Churches to this day, by falling away from the Apostles institutions; and setting up Bishops and others for Money and favour of Friends, and those to whom they should officiate, that ought to elect and chuse them to their offices, and after been confirmed by the Supreme Magistrate, they are rejected and cast off, and Gods ways and institutions rejected and neglected, and mens humane inventions and institutions is followed and practised; and this hath been and is the cause of difference.

And thirdly, they fall away from the Apostolical institution, of electing members to sit in council: for though it belong to the Supreme Magistrate, to call a council or Synod, and to order the time and place for their meeting and sitting; ye I have

Election and
Lots would
end all strife.

have not found in all that I have read in my life, that either this council of *Nice*, or any other council or Synod since, that the members that sate were elected and chosen according to the Gospel order and institution; so that it seems, the falling away of the Bishops by their pride and covetousnesse, mallice and envy, contention and strife, which occasioned the calling of this councell, together with the falling away of the council, by their acting and decreeing so contrary to the Apostles institutions, as is said above; and also the members sitting in Council, not being elected to sit, according to the Apostles example in the like case, and the practise of the first primitive Church; who can deny but this was the greatest falling away that ever hath been since the Apostles days unto this day? considering as we shall hear after the things that followed after, and doth still continue occasioned by this their falling away.

Members of
Synod ought
to be elected.

And that the Members of this Council, nor of any other Council or Synod since, as farre as I can learne, was not elected nor chosen according to the institutions and example of the Apostles; and first Primitive Churches, it will appear very plain from, *Acts* 15. that the believing Church, as is shewed above by the Apostles order, had their votes in electing and choosing, First, Of Bishops, *Acts* 1. Secondly, Of Inferiour Church-officers, *Acts* 6. Thirdly, Of Members to sit in Council, as here *Acts* 15. The Apostle *Paul* and *Barnabas*, who I dare say had as much Authority and more, and more lawfully called to their Authority, then any Pope and Prelate in the world; yet durst not they when the difference fell out in the Church of *Antioch*, about which they had no small dispute; go to the Council about that question, without a lawfull call, until they were lawfully elected, and chosen by the believers, the Church of *Antioch*: as ver. 3. They determined (that is, the Church determined) to send *Paul* and *Barnabas*, and certain other of the brethren, to go up to Jerusalem unto the Apostles and Elders; Mark here, the Elders sate in Council with the Apostles about this question, which was such another question as was disputed in the Council of *Nice*; but neither *Paul* nor *Barnabas*, nor the other members of the Church would offer to go, until they were elected, and appointed by the Church to go; and when they came to Jerusalem, they were received of the Church, and of the Apostles and Elders: where you see the Apostles and Elders are not here called the Church, as some do vainly think, that the Apostles and Elders are the Church; they indeed are members of the Church,

but

but not the Church it self: for here the Church is spoken of distinctly from the Apostles and Elders; they were received of the Church, that is, of the Congregation or body of believers, and of the Apostles and Elders; and thus our Nineteenth Article of the Church of England, describes the visible Church of Christ to be a Congregation of faithful men, &c. But I have discoursed more largely of this in the former part of this book, and therefore will say no more here.

And it cannot be doubted, but these brethren of the Church of Antioch, though Laymen that were elected by the Church of Antioch, to go with Paul and Barnabas to the council at Jerusalem: but they were permitted to sit in council with the Apostles and Elders; that, as well as to acquaint the council with the state of the Church, that had elected and sent them: so also that their vote and conscience might go along in the determination; and according to this, *Arelatenses* disputing against *Lodovicus* and *Panormitan*, in the Council of *Basill*, saith, that the dignity of Fathers is not to be respected in the Council, but onely reason, nor any thing more to be looked after then Truth; neither, saith he, will I prefer a lye of a Bishop, though he be never so great, before the Truth of a poor Priest: neither ought a Bishop to disdain, if a man be unlearned, for wisdom dwelleth oftner under a bare and ragged cloak, then in rich Ornaments and Apparel; wherefore, saith he, I pray you my Lord Bishops do not so much contemne your Inferiours; for the first that dyed for Christ, and opened the way of Martyrdome, was no Bishop but a Levite; but if we repeat the example of old Councils, we shall find that the inferiours were always present with the Bishops in Councils; and what is more comely saith he, for us to follow, then the doctrines and customs of the Apostles; as it is said, *Acts* 15. *It seemed good to the holy Ghost and to us*: that is, the Apostles and Elders with the Church, and the word it seemed good, signifieth in this place, not only consultation, but decision and determination; whereby it appears that others besides Apostles or Bishops had determinating voyces in Councils; and in another place saith, that is *Acts* the 6. which is spoken to above, saith he, when the Apostles would intreat of any weighty matter, they durst not determine by themselves, but the twelve called together the multitude. And seeing all things were written for our learning, it seem the Apostles would give us example that in such weighty matters we should admit our inferiours, as *Athanasius* in the Council of *Nice*, who then was

Lay-men
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but a Priest, yet he did manfully withstand the Arrians. Also in the Council of Calcedon, which was counted one of the four principall Councils, there was present four hundred Priests, and we have most evident testimony for inferiours in Councils: for the chiefe and principal of all the divines St. *Augustine* saith upon these words, where Christ saith to Peter, *I will give thee the Keys of the Kingdom of Heaven*; he saith, by these words judicall power was given not only to Peter, but also to the other Apostles, and also to the whole Church, Bishops and Priests. If therefore Priests have a judicial power in the Church, what should let but that they also may have determinate voyces in the Councils and Synods; and saith he, if Abbots who were not instituted by Christ, have their determinate voices in Councils, as they alwaies have, why should not Priests have the same? mark here the Council confesseth that Abbots are not of Christs institution: see for this, the Acts and monuments of the Primitive Church page 624.

Thus you see what the practise of the Apostles was, and their admitting of Ministers and Lay-men that were godly and lawfully elected into their councils; and which was also practised in ancient councils, though since this council of *Nice*; I do not read that Lay-men have been admitted, though hear in this council of *Basill*, God stirred up this man to contend for the truth: but the occasion of this dispute in the council of *Basill*, was not about Lay-men, but the Bishops would have had Priests and Deacons, and all excluded from having a determining Vote, but onely Bishops, and I think they have had it so ever since, both in Councils and Synods: except it were some of their own creatures, that would say as they say; but as to the due election of members to be in the councils, according to the Apostolical institution that hath been altogether neglected this 1300 years, since the council of *Nice*, through the pride and presumption of Bishops, and the prevalence of Antichrist then brought forth by that council: which practise you see is contrary to the Apostles institution and example, and is also contrary even to reason, and to the practise of Kingdoms in civil affairs; as Parliaments that give and make Laws for the Government of the Kingdome in civil affairs, they are elected and chosen by the countrey, so that what Lawes they make as to the Government of the outward man, they are bound to stand to and obey, for it is their own act; they elected and intrusted them to make such Laws as should be for their wealth and safety.

And can any man be so brutish, as to think that believers, who

are the mysticall body of Jesus Christ, and who alone are the Church in Scripture sense: & can any man think that Christ would have them excluded from meddling with the affairs of the Church, which particularly belongs unto them, and which Church they are: is there not as much reason, that they should have their Vote in electing them, that are to sit in counceils, or Synods, to make Laws to bind their conscience, as to have a vote in electing those in Parliament, that make Laws to bind the outward man: and are not these examples and practises of the Apostles and first primitive Church, in these three severall points spoken to above, as sure and safe rules to walk by, as can be shewed for any other assembly or meetings to make Laws by, &c.

For can it be thought that Jesus Christ would appoint for such a work, Necromancers, Witches, Conjurers, Sorcerers, Astronomers, Simoniacks, Sodomites, abusers of themselves with mankind, incestuous persons, and covetous Idolaters; Lyers, Swearers, Sabbath-breakers, Murtherers, Perjured persons, full of Wrath and Strife, Mallice and Envy, Sedition and Heresie, Adulterers, Fornicators, Drunkards, abounding in all the works of the flesh, as a great part both of Popes and Prelates have been and are: that these and such like should give Lawes to his Church and Spouse, that their acts and determinations should be reputed and taken for the acts and determinations of the Church; who are not, as I have proved in the former part of this Book, so much as true members of any particular rightly constituted Church of Jesus Christ in Scripture fence themselves, and who never had a right call to their office, nor to sit in council, nor Synod, according to the Scripture order as is shewed above: they came not in at the door, but at the window like thieves and robbers: that these should make Laws for Christs Spouse, to bind their consciences to Superstitious and Idolatrous Observations, and will-worship contrary and against the written word of God; and by their magnificent outward power and authority to compel men to obedience against their conscience, and restraints them from worshipping God according to his own institutions. Beloved, such wayes and doings as these are not of God: consider it in time, and lay it to heart, for the Lord is a God of Judgement, by him actions are weighed; and thus all these things laid together, and justly weighed in the ballance of the Sanctuary, it will appear, that this Apostacy and falling away of the Bishops, before the council of Nice, and of the Bishops in the council of Nice, to be the greatest Apostacy and

Judge if these
be fit to make
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falling

falling away from the institutions and example of Jesus Christ and his Apostles, and of the longest continuance that ever was in the world, this 1660 years: for it is of 1300 years continuance, and the greatest evil and mischief it hath produced to the Churches of Jesus Christ; for the *Arian* Heresie is gone, and other Heresies are gone, but the effects of this falling away continues still.

An admonition to Christian Princes.

O ye Christian Princes, into whose hands God hath put the Sword of Justice; you see by what is said above, that there is an absolute necessity of a Reformation, according to the word of God, and you bear not the Sword for nought. O therefore set upon this good work of Reformation: happy and blessed will he be both by God and Men, that first begins an effectual Reformation; God expects your endeavours in it, for he works by means, and you are the persons prophesied of that must do it, *Rev. 17. 16.* and who knows how near this prophesie is to be fulfilled; *For her Plagues shall come suddenly, Rev. 18. 8.* and the holy Ghost shewes the reason why it shall so come to passe, *For strong is the Lord that judgeth her, therefore whatsoever your hands finde to do, do it with all your might, for cursed is he that doth the work of the Lord negligently:* Try all things by the word of God, so as nothing may be done against the word; as it is in our 34 Article of the Church of England; *For it is not lawfull (saith the 20 Article) to ordain any thing that is contrary to the word of God written: nor it hath neither strength nor authority (saith the 21 Article) unlesse it may be declared that they be taken out of holy Scripture;* and the good Lord direct you according to that rule, for then you will have the prayers and assistance of many Thousands, whose hearts now are made sad, because of these abominations.

But yet a word or two more, to shew how great this Apostacy and falling away of the Bishops was, before the council of Nice. Alexander Bishop of Alexandria, wrote in an Epistle to his brethren and fellow Ministers through the Churches, after this manner; *But in as much as Eusebius, now Bishop of Nicomedeia, supposeth the whole state of the Church to be under his Jurisdiction;* by which you may see what contention and strife there was amongst them for superiority and preheminnence; and for that he is become the Patron and Ringleader of Apostacies: I think it necessary, &c. The first Book of *Socrates*, Chap. 3. And this was a little before the council of Nice, which falling away of the Bishops appears further by the Testimony of *Constantine the Emperour;* for I cite his Epistles I have already spoken of, which shews, that

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That the Pope is the Great Antichrist.

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the Bishops contentions was the cause of calling the council of *Nice*; and the next day after the council met the Emperour in the council made an Oration, and exhorted them to concord and agreement: and to remove from their minds all private malice and grudge, which they had one towards another; for divers of them had accused one another, and the day before had put up Libels to the Emperour against one another. See *Socrates* first book, *Chap. 5.* See also *Chap. 22.* At another council at *Tyris*, where thus he writes; *Verily I know not what matters Assembly through Tumult and Troublesome stirre hath decreed*; Methinks the truth it selfe, you have in a manner subverted, by means of your Hurle- The Apostacy burly, and kindled heat of contention; for you prosecute your of the Bishop private spite and hatred one towards another, and seem to neglect a very great the service of God, and furtherance of truth; and after he charg- Apostacy. eth them that seeme to maintaine the holy Misteries of Christs Church, that they do practise nothing else but that which breedeth discord and disencion; to be short, that which tendeth to the utter overthrow and destruction of mankind, by all which it doth manifestly appear, that this Apostacy and falling of the Bishops and the council, was a very exceeding great falling away from the Apostles institutions and example; and most like of any to be that very falling away that the Apostle spake of, *2 Thes. 2. 3.* *With the which the great Antichrist and man of sin should be ushered in.*

So that it is manifest, all the evil and misery that hath befallen the Christian Churches ever since, by the prevalence of the Pope, the great Antichrist: came in by the falling away of the Bishops, and by the falling away of the Council; for that decree of Lord Primates, Metropolitans, and Lord Diocesans, &c. and giving them such large Jurisdiction and Authority over others, their equals; though they might pretend that these should sit as in so many watch towers, to oversee the rest, and to keep out Heresie and Schisme; but how fair a pretence soever they, or any else can devise to excuse their doings; it may teach us how dangerous a thing it is, to step aside out of Gods way, for their decree being a humane institution, and a falling away from the institutions of the Apostles, as you heard above; the event that it produced, was not only the bringing in of Antichrist, but a multitude of Heresies more, and the increasing of those Heresies that then was. I think you may easily read the sin in the punishment, as you shall hear anon; for *Eusebius, Bishop of Necedonia*, and *Theognis Bishop of Nice*, What evil the Decree of Nice produced.

Nice, and *Marris Bishop of Calcedone*, &c. all *Arian Bishops*; they also were enabled and authorized by this decree of this council, with such power and jurisdiction in their Provinces, over inferior Bishops &c. that they compelled the other Bishops to side with them, or else they cast them out: that in short time this Heresie overspread a great part of the Christian World; for they called Synods and councils in their own jurisdictions, and condemned, and excommunicated the Orthodox Bishops and Pastors; the other party again condemned and excommunicated them, so that these councils and Synods, cursed and excommunicated one another, as I have shewed in the former part of this book, of above Twenty councils, that cursed and excommunicated one the other; And *Atanasius*, who was a great stickler in the *Nicen* council, in making that decree; he felt the effect of what it produced, for he was five or six times banished into Exile, and forced by Hereticks to fly for to save his life; and thus persecution began again, for many tumults and bickrings there was and great slaughter made, and cruel Tortors and Torments devised and executed upon such as would not be of their side; so that the persecutions is said by some, to be as cruel as the former, only it had changed the name; for the former persecutions was by Heathens, and this was by pretended Christians; thus it appears in part what misery that decree and falling away from the Gospell institutions did bring forth: for it furnished the Pope with authority to make him the Antichrist: he took occasion from these broyls and discentions, to hear and determine causes of both sides, whereby he ever after claimed a Supremacy over all other Churches, and at last attained it; that decree also furnished and inabled *Arians*, *Masidonians*, *Novisians* and other Hereticks to work their feats, so that soon after this council had made that decree Heresies never came in to the Church half so fast, neither before nor since, as at that time, for the space of 30 years. For Pope *Liberus*, about the year 352 was an *Arian*, and Pope *Felix*, about 358, was also an *Arian*, so that this falling away of the Bishops and council was exceeding great, and hath produced so many new inventions in Religion, and so many ceremonies; and that is another part of their falling from the examples of the Apostles. *Acts* 15. 28. Their care was to abolish ceremonies, and lay no heavier burthen upon them but necessary things; but the Pope and Prelates hath burthened the Church with unnecessary ceremonies, and with above 150 Religious Orders, that not one of them is of Divine Insti-

Institution; to all which this Council of Nice in that decree laid the foundation.

But this was not all that followed upon that new decree and humane institution: for immediately followed a number of Heresies, which that decree made way for: that every Bishop in his own Province might make what Lawes he pleased. As first the Photinians, about the year 323, Photinus was Bishop of Syrmium, the Luciferians in 333, there was another sort of them called Homonymians, the Jovinians in 333, the Actians in 331, Actius was a Deacon, the same time the Ennomians, whose Author was Bishop of Cyzicum; the Audians in 338, and were after called Ambromorphois, the Semarians, the Author was Bishop of Cesaria in the year 330, the Meletians from Meletus a Theban Bishop, a little before the Council of Nice; the Manichees, of which came the Catharists and Macurii in 340; the Donatists from Donatus, who because Cecilian was preferred to be Bishop of Carthage before him, he turned Hereticks, so ambitious were they of honour and jurisdiction in 348, from him sprang the Parmotiaists and Montenses, the Priscillianists in 348, the Apollinarists in 350, the Antedico Marianists, and the Helvidians 355, the Messalians in 341, whose Heresie was divided into several Sects, as Martyriques, Inthugasse, Euphemis, Sathnisi; the Metangismontists in 341, the Proclians and Patricians in 387, the Collyridians, and the Paternians in 357, the Aerians in 340, the Abolenite 370, the Pilugians in 382. The Predestinats and Timotheans, about the same time there was also the Eutabians, who renewed the Heresie of Sabilecus and Paulus, Somofatenis, and the Ancyrogalatian, the Patropassians, the Nestorians and Eutichians, Theodorians and many others; here is 40 odd, of which there was about 55 of these Heresies, came rushing into the Church in Twenty years time, after the Council of Nice; whereby the Church was almost as much distressed, if not altogether, as it was under the Heathen Persecutors: that however the Council and others since may pretend that these new Officers and Offices invented by them of Pope and Lord Primate, and Lord Metropolitane, and Lord Dioceasan &c. together with their large Jurisdiction and Authority given them: with prehemineny of priority & superiority, was the way to keep out Heresie: yet that God might see both them and us see how dangerous it is to leave his divine Institutions, and imbrace or devise novelties in any part of his Worship or Service, though upon never so faire pretences; how suddenly after all these Heresies arise in the Church, to

Bishops Authority cannot keep out Heresie.

The Judge-ment that befel the Church after the decree of Nice.

let them see both their sinfulness and foolishness, in forsaking the institutions and rules laid down in the Scriptures for us to walk by; the forsaking whereof, with what it produced, which continues to this day, may convince us both of the sin, and shew us the punishment; and it is not to be past over without taking notice of: that the City of *Nice*, where first this wicked decree was made, it was the very first City that was given up into the hand of the *Oramen* Family (which now we call *Turks*), as a punishment upon the very place, as we have ground to think.

Mingling
Doctrines of
men with the
Gospel.

This *Nicen* Council, Mr. *Brightman* saith, did sit under the blowing of the second Trumpet; the effect of which is, that a great mountain burning with Fire was cast into the Sea, and the third part of the Sea became blood, &c. by the Sea, he understands the Doctrine of the Gospel in it's purity: and by a third part becoming blood, is meant, the mingling of Prince-hood, and Lord Primacy, with the Doctrine of the Gospel, and institutions of Christ and his Apostles: which was done by this Council, as you have heard above: that through the pride of Bishops striving for dignities, they were embroiled in bloody wars and Persecutions, as then it came to passe; and by Mountaines, is meant in Scripture, Princes, and Peers, and Great Men, as *Isa. 2. 12. 14. The day of the Lord, of host is upon all that are proud and baughty, and upon all the high Mountains, and upon the Hills that are lifted up: and which may well be applied to the pride of Popes and Prelates: and by the 3d part of the creatures in the Sea dying; if by the Sea we understand with Brightman the Doctrine of the Gospel, then by the 3d part dying in the Sea, we may understand, the destruction of the multitude that have received the doctrine of that humane decree of *Nice*, and mingled it with the pure doctrine of the Gospel, and the doctrines of the Popes and Prelates; and all the rabble of Monks and Fryers, &c. that mingle their inventions of doctrine and discipline, ceremonies and the like, with the institutions of the Gospel, of which a third part died.*

So insatiable they were of honour, and to have prehemency, that in the next age following, that, three most holy Popes, who no doubt could not erre; which was *Zozimus*, *Boniface*, and *Celestine*; yet were all three convicted of Forgery, for falsifying the Acts of the *Nicen* Council, to exalte their Principality, though the Council of *Nice* had given them more before, then Christ had left them; but what authority the Council had given them, they laboured to improve, and did, until they accomplished their desire to have a

univer-

universal power over all Churches; and this made them the great Antichrist and man of sin, otherwise he could not have been Antichrist; for it was foretold of him, that he should exalt himself above all that was called Gods, that is, above all Magistrates and Officers who are called God, *Psal. 82. 6. I said ye are Gods, &c.* Therefore the Council of Carthage writ to *Celestine*, and admonished him, not to commit such a sin, as to bring in the Smoke and and Swelling pride of the world, of Antichrist they might have said, into the Church of Christ; and thus in time their impudence grew up to its height: you may see from hence, how dangerous it is to bring innovations into the Church of Christ, to mingle mens institutions, with Gods institutions; to make and institute Officers and Offices in the Church, which Christ ordained not, nor will not own, but will say unto them, *Get ye behind me, or depart ye cursed. I know ye not*; by these Lordly Titles and Jurisdicions that you have exercised, I ordained them not; for will any man fearing God, that is in his right wits, think that Jesus Christ and his Apostles, who had an immediate call from Christ to their office, and were endowed with an infallible and unerring spirit that they did not know better then any Pope or Prelate, council or other, what Officers and order was best for the Church: but that men dare presume to reject and neglect Christs order and institutions, and make orders and institutions of their own; it is good to draw neer to God, but it is dangerous to go from him, and run out of his way that he hath prescribed for us to walk in; it is said, *Rev. 2. 1. That Christ holdeth the stars in his right hand*: by stars is meant the Pastors of the Church, which while they walk in Gods way, Christ holds them in his right hand, to keep and direct them: as it is said, *He shall keep thee in all thy wayes*: and he is a powerfull keeper, and a faithfull maintainer of all his faithfull servants; but those that walk out of Gods way, have no promise of protection in such cursed crooked ways.

Thus having hitherto set down the manner of the great Antichrists appearance, how he came to his Throne by the removing of the Heathen Emperours, which was it that hindred, until it was taken out of the way: and also of the falling away of the Bishops before the council, and of the Bishops in the council of Nice: how both fell away from the institutions and example of Christ and his Apostles, and the first primitive purity, both as to the election of Bishops, and other Church Officers, and as to the election of members to sit in councils: all which rules is laid down in the Scri-

How Antichrist exalteth himself above all Gods.

picture for us to walk by, which the Bishops and council; not only fell from, but they made new institutions and canons of their own without, and contrary to the Scriptures, which was both as Midwife and Nurse, to bring forth and Nurse up Antichrist, to his full strength, &c. And now I come to speak of the things that Antichrist should do, after he is come; and the Apostle saith, *2 Thes. 2. 4. That he should oppose and exalt himself above all that is called God, or that is worshipped; so that he as God, sitteth in the Temple of God, shewing himself that he is God.* Bellarmine to excuse the Pope, that he should not be Antichrist, saith from this Text, *That Antichrist shall not suffer any God, either true or false, nor any Idol to be worshipped, but only himself:* but this cannot be here meant by this Text, for the Text saith, *He shall sit in the Temple of God;* the Scriptures notes out Antichrist to be a false Prophet: now a Prophet whether true or false, must be a Prophet to some God, and when he sits in the Temple of God: let Bellarmine tell us, whether this must be in the Temple of another God, or in his own Temple: if in another Temple, then he must own a God above him: if in his own Temple, then the Apostle spake improperly, for he should not have said, *He sits in the Temple of God as God,* but rather, *He sits in his own Temple as God:* and how should Antichrist be known by this sign, when it is not known what manner of Temple he should have? but we will take the words as they are in the Text, and leave Bellarmine's deceitful Gloss.

St. Hierom interpreteth Antichrists sacrilegious pride, to be a kind of immoderate power over all Religion; for thus he saith, *Antichrist shall war against the Saints, and overcome them, and shall be puffed up with so great pride, as he shall attempt to change Gods Laws and Ceremonies, subjecting all Religion to his own will:* In which he points out the Pope of Rome to the life to be the great Antichrist, for that humane Authority the Council of Nice gave him, he hath improved: that in the present Church of Rome and so far as the Popes power extends, the Laws of God are almost abolished, and new instituted Orders, Officers, and Discipline is established, and almost all things is become new, as is shewed in the former part of this book, yea 150 new Religious orders, and not one of them of Christs institution, and many more things the like; so that by the Testimony of St. Hierome, the Pope of Rome must be the great Antichrist and man of sin, and son of perdition, that exalts and opposeth all that is called God, that is, *Psal. 82. 6. all earthly Magistrates; I said ye are gods, but ye shall die like men,*

&c.

That the Pope is the Great Antichrist.

37

And it is manifest that the Pope of Rome doth claim and exercise authority over all Emperours, Kings and Princes, who are earthly gods; and over all authority Civil and Ecclesiastic, and he hath promoted and established false worship, and siteth in the Temple of God, shewing himself that he is God; that is, he sits both in his own person, and by his power and authority in the Christian Congregations; shewing himself that he is god, that is, an earthly god and the greatest of all earthly gods, by his commanding power over other earthly gods; and that Christian Assemblies where the Pope exerciseth his power, is called the Temple of God, see the Ephes. 2. 21. *In whom you also are builded together for a habitation of God through the Spirit, and 1 Cor. 3. 16, 17. Know ye not that ye are the Temple of God and if any man defile the Temple of God, him shall God destroy; Look to thy self Pope, and all Popelings, for ye have defiled the Temple and Church of God, and him shall God destroy: for the Temple of God is Holy, which Temple are ye, that is all true believers, and 1 Cor. 6. 19. What know ye not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own, for ye are bought with a price: Let the Pope and his Prelate then take heed how they defile these Temples that God hath bought with so dear a price, that they defile them not with their humane institutions and ceremonies, &c.*

So that as it is said of the Pope of Rome in his extravagance, that he is neither god nor man, but a middle person between both: so he sits in the Temple of God as god over all Emperours, Kings and Princes, &c. He sits in the Christian Assemblies and Congregations, which is the Temple and House of God: there he sits claiming and exercising a power over them all as a God; thus you see how lively the Holy Ghost in this Text hath pictured out the Pope of Rome to be the great Antichrist and man of sin; sitting as a god, over all other earthly gods that is worshipped with a civil outward worship; But what lesse then divine worship was it that was given to the Pope, and which he did arrogate to himself, when the Ambassador of the Emperour of Sicily lay grouling upon the ground, and cryed to the Pope, *Thou that takest away the sins of the World, have mercy upon us; Thou that takest away the sins of the World, grant us thy peace:* See Paul Amula, Book 7. Pope, also Simon Bigimus, Bishop of Modrasium: speaking to Pope Leo in the Council of Latteran. sess. 6. Behold, saith he, speaking of the Pope. *Behold the Lion of the Tribe of Judah, the root of Jesse;*

The blasphemous honour given to the Pope.

me have waited for thee O blessed Leo to be my Saviour: O wicked blasphemous Bishop, and wicked blasphemous Pope, to receive such Worship, unto these we may joyne Cornelius Bishop of *Napontum*, who laid open his blockishnesse in wondering at this Beast the Antichrist, in the Council of Trent, in these words: *The Pope is come a light into the world, and men love darkness more then light: out upon you blasphemous Claw backs, saith Mr. Brightman: Is it not enough for you to adore the man of sin, with the praise of the Saints, but you must rob God, and give that honour to Antichrist, that is proper only to Jesus Christ: Gregory saith, in his 4th Book, Chap. 38. What answer wilt thou make unto Christ the head of the Universal Church, when thou shalt be examined at the last Judgement, that thou hast called thy self the only Bishop, and goest about by the name Universal, to make all his members subject unto thee: and in another place, I speak it boldly, saith he, whosoever calleth himself universal Bishop, or in the pride of his heart desireth so to be called, he is the sure-runner of Antichrist: and I have shewed you, that before the Council of Nice, they were aiming at such a thing: as Alixander Bishop of Alixandrea write to other Bishops and Churches, That Eusebius Bishop of Nocomedia, supposed the whole state of the Church to be under his Jurisdiction; whereby you may perceive Bishops had aspiring thoughts, that was, as John Bishop of Constantinople writ to Pope Gregory, That he might be called Universall Bishop, &c.*

The testimony
of ancient
writers against
the Pope.

Armulphus in the Council of Remes, saith thus, speaking of the Pope: *What think ye Reverend Fathers of this man, sitting on high, in his Throne glittering in purple and cloth of Gold? what think ye him to be? Verily if he be void of Charity, and blown up with pride, then is he Antichrist, sitting in the Temple of God, and shewing himself that he is God.*

Bernard speaking of that time, saith, *The Bishops who now have charge of Gods Church, are not Teachers, but Deceivers, they are not Feeders, but Beguilers, they are not Prelates, but Pilates; and in Vincisto Remancie, he saith, Ye are called Bishops, but ye are Ravenners. O my Brethren, Jesus at this time hath chosen unto him many Divels, to be Bishops; they are not Feeders, but they are Traytors; but Bernard mistook, for they were not of Jesus Christs chusing: Christs institution was cast aside, for if they had been chosen as they ought to be, by Lot as Matthias was, All the first, Jesus Christ would have made a better choise, but they were chosen by men that had not right to chuse them, and that was the rea-*

That the Pope is the Great Antichrist.

29

on that they were such a plague to the Church as they were.

be *Author* *in* *his* *10* *Chap.* *Speaks* *to* *the* *same* *purpose* : *they* *said* *he* *that* *now* *govern* *the* *Church* , *for* *the* *most* *part* *be* *Thieves* *and* *Murderers* , *more* *catchers* , *then* *feeders* , *more* *spoylers* , *then* *defenders* , *more* *killers* , *then* *keepers* , *more* *deceivers* , *then* *Doctors* , *more* *beguilers* , *then* *guides* ; *these* *be* *the* *fore-runners* *of* *Antichrist* , *and* *the* *subverters* *of* *the* *sheep* *of* *Christ* : *See* *for* *this* *Bishop* *Jewels* *book* *against* *Harding* : *what* *need* *we* *any* *further* *witneses* *to* *prove* *what* *is* *said* *above* , *and* *to* *prove* *the* *Pope* *to* *be* *Antichrist* : *for* *he* *hath* *already* *been* *set* *out* *by* *such* *marks* *of* *Scripture* , *and* *by* *the* *Testimony* *of* *these* *Authors* , *so* *proved* *against* *him* , *and* *which* *cannot* *properly* *be* *applied* *to* *any* *but* *the* *Pope* *of* *Rome* , *that* *no* *man* *need* *be* *any* *longer* *in* *doubt* , *but* *that* *we* *have* *found* *out* *both* , *who* *Antichrist* *is* , *and* *where* *he* *is* , *and* *when* *he* *first* *appeared* : *namely* , *that* *the* *succession* *of* *the* *Popes* *of* *Rome* , *is* *the* *great* *Antichrist* , *and* *that* *he* *had* *his* *first* *birth* , *in* *the* *first* *Council* *of* *Nice* : *there* *he* *drew* *his* *first* *breath* , *which* *hath* *been* *so* *contagious* , *that* *it* *hath* *infected* *almost* *all* *the* *Christian* *world* .

The Fathers
testimony
concerning
Antichrist.

In *the* *first* *book* *of* *Socrates* , *Chap.* *5.* *it* *is* *said* , *That* *there* *was* *in* *the* *Council* *of* *Nice* , *certain* *Logicians* , *who* *were* *ready* *to* *defend* *each* *others* *part* *that* *came* *in* *controverſie* ; *but* *a* *Lay* *man* , *one* *of* *the* *number* *of* *Confessours* , *of* *a* *simple* *and* *sincere* *mind* , *set* *himself* *against* *them* , *and* *told* *them* *in* *plain* *words* , *that* *neither* *Christ* *nor* *his* *Apostles* *had* *delivered* *unto* *us* *the* *Art* *of* *Logick* , *neither* *vain* *Fallacies* , *but* *an* *open* *and* *plain* *mind* , *to* *be* *preferred* *of* *us* *with* *ſubtle* *and* *good* *works* , *which* *when* *he* *had* *spoken* , *all* *that* *were* *there* *present* , *held* *with* *his* *ſentence* , *and* *the* *Logicians* *quieted* *and* *ſet* *led* *themselves* *aright* . *It* *ſeems* *that* *the* *primitive* *order* *of* *admitting* *Lay* *men* *into* *the* *Council* *was* *not* *altogether* *laid* *aſide* *by* *this* *Council* *of* *Nice* , *though* *the* *primitive* *order* , *as* *to* *the* *election* *of* *members* *to* *ſit* , *was* *neglected* : *and* *also* *the* *manner* *of* *aſſigning* : *for* *the* *Apoſtles* *in* *their* *council* *did* *abolish* *ceremonies* *Acts* *15.* *28.* *this* *council* *and* *others* *ſince* , *have* *burthened* *the* *Church* *with* *unnecessary* *ceremonies* : *which* *hath* *been* *a* *clog* *to* *many* *a* *tender* *conſcience* : *ſo* *that* *all* *things* *duely* *conſidered* , *this* *falling* *away* *hath* *been* *the* *greatest* *that* *ever* *was* , *ſince* *Jeſus* *Chriſt* *lived* *upon* *the* *earth* ; *the* *effect* *whereof* *hath* *not* *only* *brought* *forth* *Antichriſt* , *but* *hath* *been* *his* *ſupport* *to* *this* *day* , *even* *he* *whoſe* *coming* *is* *aſter* *the* *working* *of* *Satan* , *with* *all* *power* , *and* *ſignes* , *and* *lying* *wonders* , *and* *with* *all* *deceivable* *ſigns* *of* *unrighteous* *neſſe* *in* *them* *that* *perish* ; *and* *I* *pray* *you* , *what* *is* *this* *power* *and* *work* *of* *Antichriſt* *deceitful* *deceit* .

Antichriſt
deceitful
deceit

deceit that Antichrist works by? is not the power of the council of *Nice*, that first set him up, and gave him his Authority, that he works by, and which hath been confirmed to him since by other councils; that if any question his authority, is not that his refuge, such and such councils, saith thus and thus to confirm my way, and what I do: and all these councils had their original from this of *Nice*, and from that apostatizing decree that furnished them all with authority: and they have been such apt Scholars, they have ever since writ after their copy: the *Arian* Apostacy, and all the Hereticks that have been since, putting them all together, could never have served Antichrists turn to bring him forth, and to furnish him with such authority, as the falling away of the Bishops and the council of *Nice* hath furnished him withal; for the *Arian* falling away was palpable and known to the world, therefore men were more shie of it; neither would it serve Antichrists turn to shelter himself under it, for Antichrist was to be one that should pretend to truth, but by deceit; now this falling away of the Bishops and the council, fitted them to the life, for they, as he, pretended to the truth: and as grosse as their actings and falling away was, comparing it with the Gospel institutions, as above from which they fell; yet few hath discerned it, if they have; they have been so over-powred, that they durst not mutter against it; and the acts of that council, hath been cryed up as lawful acts, of a lawful council; whereas you see by these four Scriptures above mentioned; neither was the council lawful, nor their act lawful, and so undiscernably it was the bringer forth of Antichrist, that man of sin and son of perdition, which hath been 1300 years in the world, and yet was so covertly brought forth, that men will not yet believe he is come.

The next Text I shall treat of for the discovery of the great Antichrist, is, *Rev. 9.* For I shall but give a hint at some of the chief, *ver. 1.* And the fifth Angel blew the Trumpet, and I saw a Star fall from Heaven unto the Earth, and to him was given the key of the bottomlesse pit, and he opened the pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the Sun and the Air was darkned by the smoke of the pit, and out of the smoke came forth Locusts upon the Earth, and to them was given power, as the Scorpions of the Earth have power: and in the 11 *ver.* it is said, That they have a King over them, which is the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in the Greek Apollyon, which Expositors say, doe both signifie destroying. By a Star falling

falling from Heaven to Earth, is meant, some eminent person in the Church, falling from heavenly things to earthly things; which some think, is meant of, some Master of an Heresie: but *Joachimus Abbas* thinks it to be some Clergy-man, and both is true, and may easily be found in one man: namely, the Pope of Rome, the great Antichrist, for he is both a Clergy-man and a Master of Heresie, yea, and of more Heresies then ever one man was Master of. For as I have proved in the first part, the present Religion of the Church of Rome is composed of above forty several Heresies: and this Star falling from Heaven to Earth, cannot so fitly be compared to any man upon the earth, as to the Pope; for this Trumpet is thought to blow about the year 607. at which time Pope *Boniface* the Third, obtained of *Phocas*, the Traytor and Murdering Emperour who murdered his master, granted the Pope to be called universal Bishop: to get the Popes favour to help to uphold him in his usurped Throne of Murder; and he again as a requital, confers upon the Pope this usurped and Heretical Title of universal Bishop over all other Churches; other preceding Popes had been striving long to obtain that dignity of universal Bishop, but could not obtain it till now: also *John* Bishop of *Constantinople* sought for it: upon which account, *Gregory* the great did write in his Fourth book, Epistle the 34. *By this pride, saith he what thing else is signified but that Antichrist is at hand; and again, in the same book saith he, The King of pride (meaning Antichrist) is near coming to us: and which is not lawful to be spoken, there is an Army of Priests ready to fight his battels*, that is these Locusts here spoken of: that when the Pope, the fallen Star, opened the bottomlesse pit, the Locusts came out of the smoke of the pit, which is these Priests *Gregory* saith should fight Antichrists battels; for when the Pope received this Title of Universal Bishop, he also received the Key of the bottomlesse pit, to let out these Locusts: for now his authority and jurisdiction was enlarged. I hope *Gregory* being a Pope himself, and in a manner prophesied of this but about three or 4 years before it came to passe: methinks Bishop *Williams* and others might give some credit to it, seeing it did come to passe so soon after, and should not thus fight against the truth as he doth, &c.

The Key was given to the Pope after this manner, the Emperour by his Edict decreed that the Pope of Rome should have full power to call and dismiss Synods, to confirm or abolish what ever was decreed in the Synods at his pleasure, and that the City of Rome should be the head spring from whence all Ecclesiastical government and orders should issue and flow forth, whereas before that *Constantinople* was so accounted, because there the Emperour had

Antichrist
hath the
Keys of
Hell, not of
Heaven.

his seat, unto whom those prerogatives did formerly belong, as *Pomponius Letus* saith in the history of *Phocas*, and what was there then that this Key could not open, after he had received this power: there was no other Popes that fell before this, as lesser Stars we may count them, because their fall was not so great: Antichrist was but then in his growth, but now he was grown up to his full stature; This Pope was the great Star to whom the Key of the bottomlesse pit was given; for now he was furnished with compleat Authority every way, to do all the works that belonged to Antichrist to do, he brags indeed that he hath the Keys of the Kingdome of Heaven; but you see the Holy Ghost tells us, that he hath the Keyes of the bottomlesse pit of Hell, and calls him the King of the Locusts, which come out from thence: and so he is, for all the rabble of the popish Clergy are at his command: for when the order of Jesuits, which doth exceed the rest for Learning, &c. were confirmed, it was ordained that they should be at the Popes command, to undertake any service that he should require of them in any Kingdome, and that readily and willingly, without putting him to any charge, or asking a question or reason of the thing commanded: this shews his Kingly power over these Locusts, for as *Solomon* saith, *Who may say unto the King, what dost thou?* thus you see how lively the Holy Ghost hath set forth the Pope, by what his practise now is, to be the King of the bottomlesse pit: see for proof of this, *Christianus, Franken Colloq. Sarius, and Hospinian.*

The Pope
of Rome,
the great-
est Here-
tick in the
world.

This King of pride, Antichrist the Pope, he opens the bottomlesse pit, and there arose the smoke of the pit; *Mr. Brightman* saith, by this smoke is meant, the over-spreading of Heresie, both in Doctrine, and Superstition in Worship: and we may well take the words in that sense, for as a great smoke doth darken the Sun and the Air: so corruption in Doctrine, and Superstitious Idolatrous worship, doth darken and Eclipse the heavenly light of Gods truth: and there was never in the world such a great over-spreading Heresie, as popery is, as is proved before, that the present Church of Rome is both Heretical, Blasphemous, and Idolatrous; there was some smoke and darkness before the Council of Nice, among the Bishops and in the Council of Nice an Heresie in falling away from the institutions and example of Christ and his Apostles; but now the smoke and darkness grew both thicker, and spread further by reason of this universal Title and Jurisdiction, obtained by *Phocas* the Traytor and Murderer; it was unlikely to be any profit to the Church of Christ, that was brought forth by such an instrument; indeed the Council of Nice laid the foundation hereof, but the Popes were never able to accomplish what they desired, and aimed at, until now: and from this

time the smoke and darknesse grew Thicker and Thicker; for this Popes next Successor, *Pope Boniface the 4th.* The Temple called *Pantheon*, Dedicated to all the Heathen Gods; this abominable sty of wickednesse, this Pope converted to the honour of all Saints, and ordained a yearly Feast to be kept to it, and to exercise the same impiety as the Heathens had done, but under another name: but no more command or precept in the word of God for the one, then for the other, and therefore no more pleasing to God; and as the Heathen had their Idoll Gods to pray unto, so these had their Idoll Saints to pray unto, to whose honour the Idoll Temple was appointed; &c. Then come in the shaving of Crowns, the Chanting in Quires, the forbidding of Priests marriage; the Lattine Masse, and Kissing of the Pax, and soon after the varnishing of Images, with a number more the like, whereby the smoke and darknesse increased more and more: the next Successour to this Pope *Theodorus*, and decreed, that parents who had been witnesses together to any Children in Baptisme, should not live any longer together in marriage, but must be separated, and the Woman have her Dowry againe, and a year after have liberty to Marry another; this was a strange kind of incest, by means of a spiritual Kindred, being witnesses together in Baptisme, which the Pope found out that God had no knowledge of, when he made Lawes concerning incest, and unlawful Marriages, *Levit. 18.* *Boniface the 5th.* which was the next Pope that succeeded after him, added to these, *That men are delivered by Christ from Original sin*, which is the Doctrine of some of the Anabaptists: he added moreover, *That the Law doth require no more of a man, then what he is able to perform by his own strength, or at least by the help of Gods grace.* And the next that succeeded, was Pope *Honorius*, who was censured by the third Counsel of Constantinople, to be a *Monothelite*: that is, to ascribe onely one will, and one nature unto Christ; Thus you see after the receiving of the Key of the bottomlesse pit, what a smoke came out under these five popes, after one another, and so continued, whereby the darknesse did so increase, that the light of the Sun of the Gospel is almost quite obliterated, and put out; to be short, it came to this at last to bring every mans neck under this yolk, that every soul that meant to be saved, ought to professe the form of the Romish Traditions, and to acknowledge the decrees of the Pope were to be received and believed, as if they had been confirmed by a divine voice, &c.

And there came out of the smoke Locusts upon the earth, and what are these, but all the whole crue or spawne of Religious orders in the Church of Rome, of which I have named in the former part of this

book one hundred and fifty orders, and all of humane invention and institution, for the brood must be like the dam; for after men attributed their salvation to their own meritorious works, and new devised ways of will-worship; there was daily new Religions, and new Religious orders and ways of worship invented; all men desire salvation, and when once they were persuaded by their leaders, that it was in their own power, in observing such things as they could easily perform, there could be no Superstition devised, from which they would hold back their hands, so that one man is not more commonly begotten of another, then these orders of Locusts were increased and multiplied, and one order divided into several branches out of this smoke; to such members that one general of the Minorites promised the Pope, towards the leavying of an Army against the Turks, thirty thousand tall Warriors out of the family of *Franciscans*; what an infinite number was there then of all the rabble of other orders?

These kind of Vermin are called *Rev. 16. 13. Three unclean spirits like Frogs, coming out of the mouth of the Dragon, the Beast and the false Prophet, they are the spirits of Devils working miracles and which go unto the Kings of the earth, to gather them to battel, &c.* The Dragon, that is the Devil, by which was understood, the Heathen Emperours for their rage and madnesse against the Church of Christ; for they acted the Devils part, and when the Devil saw that he must be cast out; that *Dioclesian* and *Maximinian* must be gone, the Devil made sure to provide himself of a successor, sending the Beast the Pope into his seat before; for *Dioclesian* lived at *Nicomedia*, and *Maximinian* at *Mediolanum*, when they gave over their Empires: leaving Rome empty for the Beast to domineer and play rekes in, for saith the Text, *Rev. 13. 2. The Dragon gave him, that is, the Beast with Seven Heads and Ten Horns, the Dragon gave him his power, and his Throne, and great Authority:* and when *Constantine* came in to be Emperor, and see the seat taken up by the Pope, *Constantine* got him away to *Byzantium*, now called *Constantinople*, and there made himself a place, so that Antichrist the Pope of Rome, is in this sense called the Dragon; the dragon gave him his power, and throne, and authority, from whence we learn by whose power and authority it is, that the Pope of Rome acts by; namely, the Devil the Dragon, and the Beast and the false Prophet is one and the same Antichrist; as he hath a double power, both spiritual and temporal, he is the Beast in respect of his civil power, and the false Prophet in respect of his ecclesiastical power, out of whose mouth, these unclean spirits, like Frogs, are said to come forth: these three unclean spirits do signify all the Popes Clergy, especially the three orders of *Dominicans*, *Franciscans*, and

The Pope proved to be the dragon, beast, and false Prophet.

Jesuits, from whom the greatest part of their other orders doe proceed: They are compared to Frogs, because, as Frogs delight in miry & filthy places of dung & filth: so do these delight in the filthy stinking abominations of their own inventions & doctrine of merit, and justification by the dung of their own righteousness: for so the holy Apostle *Paul* judged his righteousness as losse and dung. *Phil. 3. 8.* but these Frogs, for so they are rightly termed in this respect, they will be saved by their own dungie works of righteousness, which they have done: they will not be beholding to Christ for his righteousness, for which cause they are called *ver. 14. The spirits of Devils*: for who else but Devils will reject Christ and his Righteousness, to be justified and saved by their own righteousness; they are also said, *To go unto the Kings of the Earth, to gather them to battel*: and what Kings Court is there where these Frogs are not Crocking, yea, in Parliaments, Councils and Synods, and all Assemblies to bring about their mischievous delignes: and if they cannot prevail, then to stir up Kings and Princes to Wars, yea, and Subjects to, to fight and devour one another: witness the late Horrid Rebellion in *Ireland*, where a hundred fifty four thousand of Men, Women, and Children were murdered, as it's recorded: besides what was killed in battel; and the *Irish* Rebels were stirred up thereunto, by these Frogs and spirits of the Devil: many more the like passages might be shewed, but I would not be tedious: Thus the holy Ghost hath given such a character of them, to know these Frogs by, that any man that is not wilfully blind in judgement, cannot deny, but these I have named are they: *And they are said to come out of the mouth of the Beast*, &c. because the Popes breath doth authorize them, as I said above: the *Jesuits* at their mission, do engage to go at the Popes command, where he will send them, without asking a reason: and they are called spirits, perhaps, because they shall approve themselves to be no lesse industrious in dispatch of their business then spirits, or because they are like to that breath that cometh out of the mouth, which hath great affinity with those from whom it is breathed, for cooling and giving life: for these three golyasses are joyned in great league and friendship with their Lord the Pope: they draw life and heat from him, and they mutually return the like to him again, by their industry for him; but these things cannot be applyed to the Long-parliament nor Presbyterians. &c.

They are said to be the spirits of Devils working miracles, because of the divelish and prodigious works that they are employed in, by the Devil, who hath given to the Pope his power, and his throne, and great authority: for the Pope is the Devils instrument to work by, and he is Lord and King over these Locusts and Frogs, to command

them upon his service. And as to their miracles I have spoken some-
 thing before, and therefore will not relate it here again; only this
 I will say, that suppose these miracles they tell us of were true,
 as they are not probable they should be; yet we read that Pharaoh's
 magicians by permission, and by the help and assistance of the Devil,
 did work as great miracles as they, and the Devil both hath done, and
 will do the like among them for their delusion, and to advance his
 own kingdome, and to hearten and incourage both the Actors and
 beholders in their Superstitious Idolatrous worship; and upon this
 account I wonder not, if the Devil suffer himself to be cast out by
 their conjuration, and exercise, or rather willingly go forth of the
 possessed at such a time: for by such means he hath drawn away
 many hundred thousands from the right way of truth, and this doth
 fulfil what was prophesied, what Antichrist and his Instruments should
 do, 2 Thes. 9 11. that his coming should be, *by the working of Satan
 with power; and signs and lying wonders, and in all deceivablenesse of
 unrighteousnesse in them that perish: that because they received not the
 love of the truth that they might be saved, therefore God shall send them
 strong delusions, to believe lies, &c.* and such delusions as these God
 hath given us warning of, Deut. 13. 1. 2. 3. *That if there arise among
 you a Prophet, or Dreamer of Dreams, and shews thee a sign or a won-
 der, and that sign or wonder wherof he spake unto thee, come to passe,
 saying, let us go after other Gods, thou shalt not hearken unto the
 words of that Prophet, for the Lord thy God doth it to prove you, whe-
 ther ye love the Lord with all your heart, and with all your soul; Mark
 ye, God doth not suffer such signs and wonders to be wrought to try
 us, whether we will hold fast the truth or turn aside to such delusi-
 ons: for though the thing prove true, yet it is but a delusion, because
 it is beyond what is written for our instruction, for miracles are now
 ceased in these dayes, and therefore to the Law and Testimony. Isa.
 8. 20. *If they speak not according to this word, it is because the light
 is not in them; so that what the Prelate, Priest or Fryer, Jesuite or
 other doth in that respect, though the thing prove true, yet the effect
 is, as if he should say, Come let us go after other Gods, as in the Text
 above, and is a meer delusion.**

For such Conjuration and Exercise is no institution of Jesus
 Christ nor his Apostles; no nor the Masse it selfe, nor their Frenzy
 carriage and deportment at Masse, the Jestures, Vestments, &c. The
 Priest begins with a Psalm, then he combs his head, and washeth his
 hands, then he sprinkles holy water, then they sing again, while the
 Priest is approaching towards the Altar, between a Priest and a
 Deacon, if there be so many; before whom march two Taper bear-

Popish mi-
 racles
 though
 true, yet
 they are
 delusions,
 & in effect
 saying,
 Come let
 us go after
 other Gods

ers, and before them is carried the Censor and Incense; in going up to the Altar, the Priest bows himself, then at the Altar the Priest opens the book and kisseth it, during the time of Masse he bows himself eight times: after Confession and Absolution he blesseth the incense and puts it in the censor, then kisseth the Altar, and removeth to the right side of the Altar; the Kyrieleson is said nine times in one Masse, then the Angelical Hymne is Sung: then the Priest turning to the people, he salutes them with these words, *The Lord be with you*, the Quire answers, *And with thy spirit*; seven times in the Mass, the Priests salutes the people, but turns to them but five times, then the collects or prayers are read, and the Epistle; then the Priest removes to the left side of the Altar, and the Gospel is read by the Deacon in a high place, with his face towards the North: the Crofs, the Censor, and two Lights is carried before the Gospel; at the reading of it the people stand up and crosse themselves, after that the Creed is read, &c all this is but the first part of their Masse; it would be to long to relate it all: sometimes the Priest prays softly to himself, sometimes with an audible voice, several times Crossing the Hoste and Challis, first three times, next five times, in all 25 times, besides other crossings of himself, &c. the Priest wasseth his hands three times in the Masse. I do here but give a hint of the Popperies that these Locusts and Frogs use, their *Agnus Dei*, their Tapers, their Candel, their reading one part of their service in own place, another part in another place, their Tracting forward and backward to the right hand and to the left, like Stage-players or Conjurers with their oyle, salt, water and wine mixed, which they use at the dedication of Churches and in baptism; at the consecration of their Alters, they use water, salt, wine, and ashes mixed; but in this they make the same things to have another signification then they had before. They are like the diel whose works they doe, for they can transform themselves into several shapes, and make one thing have several significations; they consecrate all their ornaments, garments, vestments, &c. of their service, the Euchristical or Pix, whereas they pretend Christs body is kept representing Christs sepulcher, their Censors, Incense, Christs coffers in which the Saints bones are kept, their Crosses, Images, Tapers, Fonts, First-fruits, Holy-water, Salt, Oyle, Wine, Ashes, Church-yards, Bells, all are consecrated; Bells are baptized, and are given names. All these are but part of their antick tricks, where with these locusts and frogs delude the simple, and make them believe that the diel is afraid of these consecrated things, they are so holy after the Priest hath muttered a few conjuring words over them, but I can hardly think that the Diel is such a coward as

A descrip-
tion of a
Popish
Masse.

Friar Dominick &c.
like barred
red horses.

But to make it yet more plain, who these Locusts are, it is said *vers.* 7. that the form of the Locusts were like unto horses prepared to battle, that is for fierceness; and I pray you what souldiers did Pope Innocent the 3^d. muster up against the Abbeneses. but Friar Dominick and 12 other Abbots sent with him and they were so fierce, as it is said above, in stirring up the Kings of the earth to battle, that these 13. so stirred up the Princes that they took up armes and slew one hundred thousand of the Abbeneses, so that Dominick and his fellows proved them selves to be as fierce as barred horses running to battel. This Dominick a little after became one of the 4 Captains over the begging Friars, of whom an army was raised to root out all hereticks as they called them; and this was declared before by Gregory the great as is said above, that the Antichrist should have an army of Priests to fight his battels.

And on their heads were as it were Crowns; these Crowns is the polling or shaving of Friars crowns, for when the locks are cut round and the top of the head is shaven it shews like a Crown, for the text doth not say they had crowns, but *like as it were crowns*; & so their shaven crowns appears; & what account was made of shaven crowns Bellarmin shews out of Hieroms 26. Epistle to *Augustin*. I beseech your crown to salute in my name my Lord Alipius and my Lord Enolius; and *Augustine*, in his 147 Epistle to *Urcalian* the Bishop, *Your men do abjure us by our crown, and our men do abjure you by your crown*; by this we see what great esteem their crowns were had in at that time, and their faces were like the faces of men; these Locusts make a pleasant outward shew of humility, but it is without sincerity; full well did Hildegard prophesie of them, *They shall with thee, be courteous, but yet great flatterers, perfidious traytors, holy hypocrites*, I shall anon set down the whole prophesie. Thus they are but like men in outward appearance, and shape of men. for inwardly they are little devils, in malice against Gods truth and people; and differ not from great devils but want of power, as is manifest by their proceeding against the *Albigenses*.

And they had hair as the hair of women. Before shaving came in fashion it is said that *Epiphanius* inveighed against the Monks of *Mesopotamia* for wearing long hair like women; but the signification may be this, that they shall shroud themselves under the names of women, as the *Hagarins* had their name from *Hagar* *Sarabs* hand-maid; which people are now called *Saracens*, as is thought, they changed their name from the hand-maid to the mistress. So these think it their glory to shroud themselves under the name of women, as they call the *Virgin Mary* their protectriss, they pray to her to command

That the Pope is the great Antichrist.

49

her son to have mercy on them, and to turn the countenance of God toward them; they trust in him, and ascribe their salvation, and all they have to her, as the author & giver of all good, as is shewed in the former part. Besides, there are many orders of Friers that have their names from her, as *St. Maries* servants, Monks of *Jesu Maria*, the Order of the *Virgin in Mount Carmell*, Monks of *St. Mary of the Redemption*, & of the *Annunciation of our Lady*. Frier *Dominick* divided one part of his Monastery to be for contemplative sisters, some of his Order weare a white coat under a black, which they say was prescribed by the *Virgin Mary*. Pope *Honorius* the 3d. called the *Carmelites* Monks of the *Virgin Goddess*. Pope *Urban* the 2d. ordained the *Cistercian* Monks, & that they should observe Canonically hours to our Lady, and every day Mattins, and hours of the day should be observed to her, and that every Saturday should be said our Ladies Mass, and the day spent to her service, and Anthems appointed to be sung. There was also Monks of *St. Bridgit*, and of *St. Mary Magdalin*: Now womens hair being given to them for a covering, and these Locusts making the *Virgin Mary* their protectress and patronesse, and so many of their Orders having their title and denomination from her and other women, praying more to her then to Christ himself; for whereas they say one *Pater noster* they say 4 or 5 *Ave maries*. From all which we may see with what hair the Friers are adorned, therefore it may well be said, *they have hair as the hair of women*; for as hair is given women for a covering, so the Friers takes women for their covering, to cover their sins, and to deliver them from sin, and that she should command her son to have mercy on them, as is made appear before, for they expect not to have Jesus Christ favourable to them any other way, but by the mediation of the Virgin; for so they call her their Mediatrix, their patronesse, and protectresse; thus in this sense they have hair as the hair of Women, also they are effeminate persons given to delicacy, lust and wantonnesse; they are drowned in Whordome, and Fornication, and Sodomy, and all Beastlinesse, witenesse, their Stews of both kinds, &c. They have hair as the hair of Women.

Friers are effeminate

And their teeth were as the teeth of Lyons, that is to snatch and catch all they can come by; they Croke like Frogs every where, and give not over Croking until they have their prey; they have such teeth that they devour all the fat morsels: they got Church livings into their hands, they first made impropriations, they incroached upon temporal mens Lands: if you look upon Abbies, Priories and Nunneries, also the Jesuits increased so fast, that 75 years after their order began, they raised, as *Ribadneira* saith, *A yearly reve-*

are put of their Calledges, of twenty hundred thousand Crowns yearly: you may easily judge by this what Teeth they had.

Ver. 9. And they had Habergions like Habergions of Iron; that is, they are so strongly armed with the defence and countenance of the Pope, who is set over them, and which the 11. ver. calls the King of the bottomlesse pit: they are so strongly armed by his defence and priviledges granted to them, as if they were covered over with Cap-apee, that no secular power dare quitch them. Pope Gregory the 9th. Canonized Frier Dominick for a Saint, and granted him privilege, that his order should not be subject to any ordinary but the Pope: that they might preach in any mans pulpit, without asking leave of the Bishop, and to make Noblemen and Ladies confesse to them, and not to their Curates: to administer the Sacrament when they pleased: to be exempt from all ecclesiastical censures, the Franciscans likewise had many priviledges, which is ascribed to him, as that should bear Christ in his armes, that he had the mark of Christs five wounds upon him, and that his mansion in Heaven is next unto Christs; who dare then disturb them on earth, that have such power and place in heaven? they have priviledge to make masters of Divinity among themselves: Pope Paul the 3d. granted to the Jesuits, for the advancement of their order, to admit as many into their society, as their general shall please: he also gave them power to preach, administer the Sacrament, hear confessions, and to absolve in any place where they please; their general may excommunicate and imprison delinquents, and is not this better to them then any armour of proof? who dare oppose them that are thus priviledged? they are exempted from all secular power, from all Taxes and Tythes; they have power to exercise all Episcopal functions, to ordain, anoint, exercise, confirm, consecrate, dispense, all these priviledges was given by Pope Paul the 3d. Pope Julius that succeeded, priviledged them to erect universities where they pleased; to confer degrees, to dispense with fasting and prohibited meats; Pope Pius 5th granted them leave to read in any university where they come, without asking leave, and that none must hinder them, but all are bound to hear them; See for this *Alix. Ro's. His view of all Religions*, p. 304. and 340. Thus you see with what armour of proof, these Locusts and Frogs are armed withal; that when the University of Paris brought a blasphemous book to the pope, written by the Dominicans, which they called the everlasting Gospel; the pope disallowed of their book, yet would he not have it publickly condemned, least the dignity of the Monks should thereby be impeached. *Magdeburg Centur.* 13. Chap. 8. So that you see, whosoever durst dart against these Locusts,

See here
the armor
of the
Locusts.

it was all one, as if they cast a dart against an Iron Brigandine, or Habbergion of Iron. And the sound of their wings, was like the sound of chariots, when many horses run unto battel; you heard above how these Locusts are armed; that they are without all fear, even as chariot and horses running into battel; they stand in awe of none, but keeps others in awe to them; for if they be moved, that any dare to speak against their Religion and Authority, what a fluttering doe they keep, with terrible noise and threatnings to uphold their Kingdome; as once Frier Dominick, &c. did against the *Albigenses*; for if these Locusts do but flutter and stir up themselves, they are a Terror to all Kingdomes to keep them in awe, to the pope their King and Governour; for when they consider that there are so many Thousand of these Vermin within the bowels of their kingdome, ready at the popes command, that by the clapping of their wings in Churches, Pulpits, and all Assemblies; how soon can they set all on an uproar, as if they were running into battel, to maintain the pope and themselves in their gainful Trade of Idolatry and Superstition, &c.

And ver. 10. *They had Tayles like Scorpions, and stings in their Tayls*; the Tayle is every thing that is the worse in its kind, so that by Tayle in this place, we may understand the begging Friars, for they are the worse of that kind of Vermin, as *Isa. 9. 15.* *The ancient and honourable he is the Head, and the Prophet that teacheth lies, he is the Tayle, for the leaders of this people cause them to erre, and they that are led of them are destroyed*; See how sely they are compared to the Tayle, for their Venemous Doctrine is their sting, wherewith they have stung many hundred thousands to death; so saith the Prophet, *They that are led by them are destroyed*; and they had power given them to hurt men five moneths, that is, all the time of Antichrists raigin, until he and they be destroyed together.

Ver. 11. *And they have a King set over them; which is the Angle of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greek Apollyon, that is, destroying*; and so he is called, in *2 Thes. 2. 3.* *The Son of perdition*; which shewes, that this King of the Locusts, and that Antichrist, *2 Thes. 2.* is all one, and to shew you that the Pope is this King over these Friars the Locusts. Pope Boniface the 3d. received the Key, about the year 607. and opened the bottomless pit for these Locusts to come out; and Boniface the 4th. 2 or 3 years after made them of his Clegry: it was after decreed in the Council of Lateran, by Pope Innocent, that no man without the Popes approbation, should devise any new Religion: and that whosoever would convert to any Religion, he should join to one that was before allowed of, and this decree was again renewed, by Gregory the Tenth, at the Council

cel of Lyons. Now what else is this, but for the Pope to make himself King over these Locusts, to bind them with Lawes in those things, which before was free, and this is his Kingly power over them; so that no man can now, as they are described, justly make doubt, either who is the Angel of the bottomless pit, or who are his hellish Army; I think it is plainly made out by undeniable reasons and arguments, that the Pope, and the succession of popes, is the Angel of the bottomless pit; and that his whole Clergy, especially his several orders of Friars, they are the Locusts and Frogs here spoken of, and that these things cannot so properly be applied to any in the whole world, as to them; the Bishop of *Offerie* with all his skill shall not find us out any other, to whom these things do so suit, as with the Pope and his Clergy.

The Prophecy of Hildegard.

And to make the matter yet more clear, I will now set down the Prophecie of *Hildegard* the Abbatisse, which is not easie to be come by; yet you may find it in Mr. *Foxes* Acts and Monuments of the primitive Church, he speaking of the Friars, saith, In those days there shall rise up a sort of blockish fellows, proud, covetous, perfidious, and crafty, that shall eat up the sins of the common people, carrying a certain shew of foolish superstition, under a feigned coverture of beggery: preferring themselves before all other men, by reason of a counterfeit Religion; men of an arrogant disposition and feigned holiness, void of all shame or fear of God; in inventing many new mischiefs, strong and stout; but all prudent men and faithful Christians shall curse this pestilent order, men who will shun labour, and give themselves holy to idleness, rather chusing to get their Living by flattery and beggery, and that will bend themselves with all their might every way they can: perversely to resist the Teachers of the Truth and hinder them; and for this end they will flatter Noblemen, that they may assist them in this purpose; they shall also deceive the Nobles, and draw them into errors that they may furnish them with all necessities, yea, and all the delights and pleasures of this world; for the Devil shall ingraft these four principle vices into their minds, flattery, envy, hypocrisie and slander, wherewith to purchase great matters to themselves; envy, when they shall see Benefices bestowed upon others besides themselves; hypocrisie, whereby they shall speak to please men, counterfeit praises by derogating from others, that they alone might be renowned among men, especially the simpler sort that are deceived by them; they shall preach indeed diligently, but without all sence of piety, and not after the manner of the holy Martyrs of old: they shall derogate from their secular Prin-

ces, they shall take away the Sacraments from the true pastors, and shall take almes of those that are sick and miserable; insinuating and by little and little winding themselves into the hearts of the common people; they shall have familiarity with Women, teaching them how to deceive their Husbands and Friends with sugered and dissembling words: how to rob them of their goods, and then to give the same being thus purloyned unto these their Teachers, for they shall lay hold on whatsoever men get, or howsoever it be gotten, by stealth, robbery or by any lighter demand, and will say unto them, give it unto us and we will pray for you; so that labouring to covet other mens sins, they shall quite forget their own.

And alas they shall receive any thing from rogues, filchers, thieves, robbers that steal by the high way side: sacrilegious persons, usurers, adulterers, hereticks, schismaticks, apostates, whores, bands of Noblemen, perjured Merchants, corrupt Judges, Souldiers, Tyrants, or any that live contrary to Gods Laws; perverse and wicked men they shall be imbracing the perswasion of the Devil, the sweetness of sin, a soft and delicate life, and a certain fulnesse and abundance of all worldly things, though it be to their own eternal damnation; all these things shall manifestly appear to be in them, and they shall every day wax more and more wicked, and that with minds more and more obdurate; but when as once their crafty conveyances shall be found out, and all their other wickednesses: then shall their large gifts cease, and they shall go from house to house, like hunger bitten mad Dogs, looking down upon the earth, and drawing in their necks like Doves, and all to get their fill of bread, then shall the people pursue them with this out-crie, woe be unto you miserable wretches, that are ordained to sorrow: the world hath deceived you, the Diuel hath guided you with his rains hitherto: your flesh is frail, you are altogether without wit, grace and wisdom, your minds are unstable and wavering, and your eyes are blinded with vanity and folly, your Idol bellies have lusted after delicate dishes of meat, and your feet have been swift to wickedness; remember the time when you were in sight happy, yet privily envious: poor abroad, but rich at home, courteous in shew, but great flatterers in deed, unfaithful treacherous, perverse, backbiters, holy hypocrites, supplanners of the Truth, immoderately just, proud, unchaste, unconstant teachers, delicate Martyrs, gain-thirsty Confessors, gentle, but yet slanderers, religious, but yet covetous, humble, but yet proud, merciful, but yet impudent liars, pleasant flatterers, peace-making persecutors, oppressors of the poor, bringers in of new Sects devised by your selves, men that were counted merciful, but are found out to be wicked.

wretches; lovers of the world; conjurers; drunkards; ambitious patrons of wicked facts; the pollers and pillars of the whole world; unsatiable preachers that seek to please men, and to deceive women; lovers of discord; of whom that famous Prophet Moses spake wisely in his Song, *A people without Counsel and understanding, would to God they had knowledge and understanding; and could have foreseen their latter end:* ye have built your nests on high indeed, and when ye could rise no higher, ye fell down, like as did Simon Magus, whom God destroyed with a mighty plague; so shall ye also be thrown down upon the earth out of the clouds, and that by the means of your false doctrine, your wickedness, lies, slanders and detestable facts; then the people shall say unto them, out upon you, get you packing hence, you Captains of mischief, over-turners of truth, ye humamitish brethren, fathers of heresies, false Apostles, that counterfeited the life of the Apostles, whereof ye have been imitators by no means; you Sons of iniquity: we will not follow the manner of your ways, for pride and arrogancy have seduced you, and insatiableness hath intrangled your erring minds; and seeing that you would needs ascend up higher then was meet and equal, ye are fallen back headlong into everlasting shame and reproach by Gods just judgement; These things wrought Hildegard threescore years before the begging Friars were known, whom yet he doth paint out in such lively colours, that he seems rather to make a narration of a thing past, then to fore-tell a thing to come; for who can describe the disposition of these Locusts more evidently? who can declare their destruction more clearly? This Prophecie was turned into English out of an old Copy written in parchment in old Characters, by Mr. John Fox, in the acts and monuments of the Church.

But yet to give some further mark that the Pope of Rome is Antichrist; it wil further appear, Rev. 11. 7. 8. where it is said, *that the beast which cometh out of the bottomless pit, shall make war against Jesus Christs two witnesses, and shall overcome them, and kill them.* You have heard it proved who this King of the bottomless pit is, & who are the Locusts and Frogs who are his followers; there he is called the King of the Locusts that comes out of the pit, and Chap. 16. 13. he is called the Dragon the Beast, and the False prophet, and here he is brought in under the name of the Beast coming out of the bottomless pit; but this was not his first coming out, for he was come out long before in his predecessors, though in a more obscure and hidden manner, and was not so easily discerned; for about the year 352 & 358 Pope Liberius and Pope Felix were both fallen from the true faith, and were Arians. Boniface the third, about the year 607 received the Key to open

the pit Pope *Honorius* about the year 626 he was a Monothalite, and in 684 Pope *Benedict* got to be called the *Vicar of Christ*: but now this Antichrist an adversary walkes no longer covertly, but comes out of the bottomless pit, upon the open stage of the world, to make warre: that is, openly to oppose *Jesus Christ* and his two witnesses, that is all the faithfull pastors and professors of Gods truth in Religion that have in all ages opposed popery and other heresies: and against all these the Pope he makes warre and fights; as pope *Honorius* 2d. about the year 1032. against *Arnulphus* who was a witness to the truth in those dates, as you may see in the beginning of this book; and the year 1150 *Gerhardus* and *Dulcimus Naverenses*, and 32 more with them were Martyrs for preaching against the pope, as saith *Iliricus* and *Robert Gurnburne*; and how he warred against the *Waldensians*, who began the year 1160: and about the year 1207. one hundred thousand of *Albigenses* were murdered by pope *Innocent* the 3d. About the year 792. *Albinus* an Englishman writ a book against Images, and in the 8 Centry *Ignacius* did the same; 9 Centry *Claudius* Bishop of *Taurinum*, & *Gadescalus*, and *Photius*, in the 10 Cent, *Johannes Scotus*, and *Bartemius* a presbyter, in the 11. Cent. *Berengerius* and *Marcellus* of *Padua*, *Peter de Bruce*, with hundreds more that the popes made warre against for their witnessing for Christ against him and his Locust. And pope *Constantine* about the year 712 caused *Philippicus* the Emperour to lose both his eyes and his Empire for opposing Images; pope *Gregory* 2d. excommunicated *Leo* the Emperour for opposing Images; in 731. and in 757 pope *Paul* excommunicated the Emperour of *Constantinople* for opposing Images. And whence could such fighters against the witnesses of Gods truth, and such heretical Idolatrous Image-worshippers come, but from the devil, out of the bottomless pit, from whence this beast came? the holy Scriptures also of the Old and New Testament are a witness for Christ, and you shall see what war the popes have made against the Scripture and stobbed it to the very heart. When that cursed Council of *Trent* sate in the year 1546. in the third session April 8. there the fountain of the Greek and Hebrew copies of the Bible was refused, and a corrupt Latine translation was established for authentical; their unwritten traditions was placed in equal dignity with the holy Scriptures, there was the power of an interpreting Scripture by Scripture taken away from Scripture, and it was brought into Thraldome to the will and pleasure of men, to make it like a nose of wax, turning it what way they please by their glosses, that they put upon it especially the Pope, the holy books of Scripture was never so murdered and dispitely disgraced, and that openly and by publick authority, not from the founda-

The Witnesses that were slain

foundation of the world, or since any Scripture was written, by any that did pretend outwardly to professe Christianity, would ever, or did ever any in the world attempt to act thus against Jesus Christ, but the Pope who is the great Antichrist, and Beast that came out of the bottomlesse pit; thus to make war against the holy Scriptures that bears witness of Jesus Christ, and also against other witnesses, and kil'd them as many thousands have been by fire and sword, and other Tortures: all which is so manifestly known, that all the Devils in the bottomlesse pit, and the Council of *Trent* to help them, cannot excuse and clear the Pope, but that he is the Beast, and great Antichrist, and man of sin.

The Pope
a murd-
erer of the
witnesses
of Jesus.

This Beast the Pope, to prove himself to be the Beast, that no man might doubt of it, stirred up a War the same year that the Council of *Trent* thus took away the life and power of the Scriptures, against the Protestants in *Germany*, and the year following, the 22 of *April* 1547, the forces of the Protestants were put to the flight, and *John Frederick* of *Saxony* himself, and *Ernestus Brunswick*, the *Lantgraves* son, and not long after the *Lantgrave* himself were taken Captives, and many other Nobles and divers Cities were grievously afflicted. *Theodor Peza* bewailed the misery of these times: thus, *Whatsoever had been built up in so many years, and with so great labours, seemed to be overthrow as in a moment: and they only were counted happy by the most, whom timely death had delivered from these troubles.* Thus you see how the witnesses of Jesus Christ were killed, and by whom, namely, by the procurement of the Pope, who is here called the Beast that cometh out of the bottomlesse pit: but he hath many assistants that perhaps do not think themselves such, nor do not make the end and aim of their proceedings purposely as an assistance to the Beast, & yet occasionally it proves to be so; for as in *2 Thes. 2.8*. If this Beast the great Antichrist must be consumed and walt away with the spirit of Gods mouth, that is, by the Ministry of Gods Word; and if he must be abolished with the brightness of Gods coming, that is, in the purity of Gods Ordinances, without the mixture of Romish, or any other humane institutions: as a means whereby the beasts humane institutions and ceremonies must be consumed and abolished.

Whether
silencing
of Mini-
sters do
not occas-
ionally up-
hold Anti-
christ in
his throne.

Then whether is not the silencing of Godly Ministers very near of kin to the killing of the two witnesses, and so occasionally if not intentionally assistant to the Beast of the bottomlesse pit; for if Antichrist must be consumed by the spirit of God in the Ministry of his word, then it behoves that all the faithful Preachers that preach against Antichrist be encouraged and not restrained from their office and ministry, under pretence of outward conformity, as touch, not

taste,

taste not; handle not; which all must perish in the using after the commandments of men, *Collos. 2. 21.* for the holy Apostle, which I think knew as much of the mind of God, as any Pope or Prelate now alive: *He did rejoyce that the word of God was Preached, because it is the power of God unto salvation to every one that believeth, Rom. 1. 16: And where vision faileth the people perish, Pro. 29. 18.* Therefore saith the Apostle, *1 thil. 1. 15. &c.* Some indeed saith he, *preach Christ even of envy, and strife; I take not upon me to determine who these are, and some also preach Christ of good will, the one preach Christ of contention, not sincerity, the other of love: however, notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein rejoyce, ye and will rejoyce.* Here you see the temper of St. Paul, that he rejoyced at the preaching of Christ upon any terms whatsoever, whether of good will or ill will, so that Christ was preached, for the reasons above; but what spirit of malignity hath possessed this age I know not, for even those whom charity might judge, would preach Christ of good will, yet are restrained: and whether this do not occasionally, though perhaps not intentionally, help to uphold the Beast of the bottomlesse pit in his seducing way of errour and heresie: and as much as in them lieth who are the Authors thereof, hinder the work of God in consuming Antichrist by the spirit of Gods mouth in the Ministry of his word, I leave to wise men to Judge.

Then as to these Witnesses, it is said, *ver. 8. Their Corps shall lye in the streets of the great City; which spiritually is called Sodome and Egypt, where also our Lord was crucified.* As to the witnesses of the Scriptures, *Dioclesian and Maximinian* they burnt the Scriptures, and would not suffer the Carcasses of it to remain, but buried it in ashes: but this Beast of the bottomlesse pit, the Pope, after he had by the Councel of *Trent* taken away the life and spirit of the Scriptures, by which it should have acted; and brought it into subjection to his will: he was content the Carcasses of the Scriptures should remain unburied, for now it was but as a dead Carcass without life and authority: when all the interpretation of it is challenged as a prerogative belonging to the Apostolical See of *Rome*, which is the great City spiritually called *Sodome and Egypt*; and as to other witnesses, whose mouths the Beast doth stop and shut up in prison, they are killed and dead as to the execution of their ministerial office, and yet their Carcasses are above ground unburied; by this great City is not only meant the Mother City of *Rome*, but all the whole Empire or Jurisdiction how farre soever extended, whereof *Rome* is the Mother City, and the dead Carcasses of all that have been murdered in all these Countries and Provinces by Antichrists Tyranny, or

by his Agents, these Locusts or Frogs; and that have been scattered as dung upon the earth, may here benieant, unto whom they have not allowed the honour of burial, as hath been known in Germany, and of late in Ireland and other places; that as the Psalmist saith, Psal. 79. 2. *The dead bodies of thy servants have they given to be meat to the fowls of the Heavens, and the flesh of thy Saints unto the beasts of the Earth.*

Rome
compared
to Sodom,
Egypt.

Rome is here in this Text spiritually called *Sodome*, and *Egypt Sodome*: for besides their pride, fulness of bread and abundance of idleness, which were the sins of *Sodome*; Neither did he strengthen the hand of the poor and needy, Ezek. 16. 49. Rome is compared to *Sodome*, For man with man wrought filthinesse, as Rom. 1. 27. and that by this Antichristian Beast, his Toleration and Approbation; and Pope Sixtus the 4th. built up in Rome a Stews of both kinds; about the year 1484. whereby he got no small Revenue, for to the Cardinals that was before, he created 32 Cardinals more, and gave them and all other liberty for 3 moneths in the year to use Sodomy, that was June, July, and August; and Pope Paul had in his time no less then 45 thousand Whores in his Register, that paid him yearly Revenue for liberty to commit Whoredome, as is shewed before; therefore may the present City of Rome, by the holy Ghost, well be compared to *Sodome* for filthinesse, and all manner of abominations, both spiritual and natural: and I think I should not say amiss if I said unnatural, as to Sodomy and incesse, &c. they exceed in uncleanness by reason that the Pope and his Locusts and Frogs, makes them believe, that either for a little money to say Masses for them, or for some small penance performed by themselves, they can pardon them; therefore Mantuan did sing notably to this purpose.

Shame get thee to the Country Town,
If that they do not use,
The same corrupted filthinesse,
Rome now is all a Stew.

Another took this farwel thus.
Rome farewell now, I have thee seen,
Though vile thou art to see.
I'll come again when Bawd I mean,
Knave Brothel Beast to be.

But that you may better know that Rome is another *Sodome*, hearken what one answered when he was demanded what Rome was, saying thus,

Say what is Rome Amor Love.
If backward you it Spell.

Some love the Ma'le kind say no more.
I know thy meaning well.

These abominable lusts O Rome, saith Mr. Brightman, Have made thy Stews seem honest, the which thy most holy father the Pope doth nourish in his bosome; and that forsooth as he pretends to avoid a greater incontinency; the Apostle speaks of some that say, let us do evil that good

may come, whose damnation is just; for while he pretendeth that he would avoid a greater evil, he fallerh into one of the greatest evils raining in the world, being given up to a reprobate sence, as may appear to all men that are not wilfully blinded with his delutions; and as Rome is a spiritual Sodome, so she is a shop of all monstrous Idolatry, as hath been declared before.

The second name is Egypt, not any City, but a whole Countrey or Province; and therefore in a spiritual or allegorical sence, as is said in the Text, doth comprehend all Cities, Kingdoms, or Provinces, so far as Antichrist the Pope of Rome hath any power or jurisdiction exercised by himself or his agents; who are here compared to Egypt for their Superstition and Idolatry, which is spiritual Whoredome that the Pope of Rome stands guilty of, as well as carnal Whoredome and Sodomy, as you have heard already; And even as Pharaoh held the three Children of Israel in bondage, and would not let them go to serve the Lord, and when they did break off from him and were going, he pursued them, thinking to destroy them, though it proved to his own destruction: even so shall it be now and hath been that when any hath been touched in Conscience, of the errour of their way, and have begun to fall off from their Canonical obedience, to the Pope and his Popish wayes; how have they been pursued with all the malice and hard dealing that Men or Devils can invent, who are the Devil and the Popes Agents to persecute Gods Church, as Jer. 50. 33. The Children of Israel and the Children of Judah were oppressed together; and all that took them Captives, held them fast, they refused to let them go; but what follows, their redeemer is strong, the Lord of Host is his name, he shall thoroughly plead their cause, that he may give rest to the Land, and disquiet the inhabitants of Babylon. The Egyptians had Isis and Osyris for their Gods, but I could name a multitude of St. Gods the papists have, almost for every several disease, a several Saint God to pray unto, which I pass over, because I have spoken of it before.

The last words of the Text, *Where also our Lord was Crucified:* this may seem strange to some, for they may say Christ was not Crucified at Rome but at Jerusalem: but this is easily answered, though it be true in respect of the place he was Crucified at Jerusalem; but if we look upon the power and authority that put him to death, he was Crucified at Rome: for he was put to death by a Roman Judge, Christ and by the Roman Laws and Authority, and by a kind of death on-ly used among the Romans, and in a place that then belonged to the Roman Empire; And the Jews confessed plainly, when Pilate bid them take him and Judge him after their own Law, the Jews said un-
was crucified at Rome in an allegoricall

to him, it is not lawful for us to put any man to death, *John 18. 31.* So that no man need to doubt, that *Rome* is both *Sodome* and *Egypt* in her whole Regiment as you have heard, and also the place where our Lord was crucified, in respect of the Roman power and authority that Crucified him, and the extent of the Roman Empire at that time even to *Jerusalem*, where he was Crucified; so that by all these marks, it doth appear that the Pope of *Rome* is the Beast that came out of the bottomless pit, and so the great Antichrist and man of sin; and let Doctor *Williams* take notice, and help the Pope as much as he can with all his Learning; these Texts cannot so properly be applied to the Long-parliament, Presbyterians, Independants, Anabaptists, &c. as they are applyable to the Pope and his whole Clergy, especially the Friars and Jesuits.

Rev. 13. 11, 12. It is said of the second beast that rose out of the Earth, that he had two Horns like the Lamb, but he spake like the Dragon: Horns in this Book of the Revelation, do signifie power and strength, for so the Holy Ghost expounds, *The ten Horns to be ten Kings, Rev. 17. 12.* Some think, that by the two Horns of this Beast is meant, the Popes Civil and Ecclesiastical power which he exerciseth, and pretends his Jurisdiction from the Lamb Jesus Christ; for saith he, in the decretals it is not to be thought, that this my Church of *Rome* hath been preferred by any general Council, but obtained the primacy only by the voice of the Gospel and the mouth of the Saviour; but take notice, that it is the Popish Gospel of unwritten Traditions is there to be understood; for there is not a word in all the Gospel of Jesus Christ, that gives the Pope his primacy: also Pope *Innocent the Third*, said, *Whosoever understandeth not the prerogative of my Priesthood, let him look up to the Firmament, where he may see two great lights, the Sun and Moon, one to rule the day, the other to rule the night:* so in the Firmament of the universal Church; therefore our dignity is so much the weightier, as we have the greater charge to give account to God for the Lawes of men, as well as for the Lawes of the Church: whereby it is manifest that the pope doth exercise both Civil and Ecclesiastical Jurisdiction: Mr. *Dent* saith, *That by the first Beast that rose out of the Sea, spoken of in the first verse of this Chapter, is meant, The Heathen Roman Empire:* but I conceive not that to be the meaning, *For that Beast is said to have seven Heads and ten Horns,* and the Heathen Roman Empire was but the Sixth Head; for when *John* writ the Revelation, he said, *Five of the Heads were fallen,* that is, the five several Governments that had been in *Rome* from the time that it was built until that time was fallen, which chief or head Governments called the heads of the

Beast, were Kings, Consuls, Dictators, Decemvires and Tribunes: The Pope these five saith *John*, are fallen, one is, that was the Government of Emperours which was in being, when *John* writ, which was the sixth, and another is not yet come which was to be the Seventh head or papacy and Kingdome of Antichrist which was to be, and did succeed next after the Heathen Roman Emperours; so that both this first beast that rose out of the Sea that was the Head, and the beast that rose out of the Earth, that had two Horns like the Lamb, but spake like the Dragon: by both these beasts, is meant, the Pope, whose one and the same person is described under a double resemblance of two beasts: for Antichrist the Pope is a double Head, in respect of his Civil power and Jurisdiction he is the first beast: and in respect of his Spiritual or Ecclesiastical Jurisdiction, he is the second beast: which is the eighth, yet one of the seven, as *Revel. 17. 11.* in respect of the Popes double power of Prince-hood and Priest-hood exercised in one and the same person; or as Mr. *Brightman* saith, *He is the first beast in regard of the wound he received by the Gothes, Vandals and Hunnes; and he is the second beast, as he was exalted in his height again after his deadly wound was healed, and the Gothes and Vandals were destroyed, and the Pope rose to have great possessions of Cities and Lands.*

Thus you see it is cleare he is the first beast as he exerciseth a civil power as did the Roman Heathen Emperours, and so he is the seventh head, and he is the second beast as he exerciseth an Ecclesiasticall power; and in this respect he is called the false Prophet. It is said also in this *11. vers.* *That this beast rose out of the Earth*, whereby is meant, that the Pope and all his brood of Prelates, Priests and Friars, &c. should not be heavenly, but earthly minded persons; and their Religion is earthly, and heavenly, for it is composed, as is shewed before of more then forty Heresies, and one hundred and fifty Religious Orders, all of humane institution, and not one of them divine; their service and worship also is not spiritual, but carnal; consisting altogether of outward bodily exercise, and lip labour, muttering over prayers upon Beads, when their minds are running, as the Prophet saith, *With Fools to the ends of the Earth*; so that any Pagan, Hypocrite or Reprobate may perform all the parts of their Worship and service, that the present Church of *Rome* requires of them to be done: and after he hath done all, he may go to Hell for his pains, being all that he did was but an outward form, a husk or Shell of godlinesse, denying the power thereof; and both the Pope and his instruments, with all the means they can use, labour to hinder the power of

godli-

godlinesse in others, and bind men to outward conformity of humane inventions, and not divine institutions; there is no favour of Heaven nor Heavenly things amongst them, but all manner of abominations, Covetousnesse, Hypocrisie, Ambition, Pride, Tyranny, Murthers, Treasons: witnesse *The Gunpowder-plot*, poisonings, Sorcery, Inchantments, Necromancy, Witchcraft, Conjurati^on, Delusions, Idolatries, Superstitions, Adulteries, Fornications, Sodomy, Incest, Exercisimes, Perjuries, Crouching, Crossing, Washings, Pilgrimages, Numbring prayers upon Beads, with false Spittle Oyle, Holy Water, Crisme Crucifixes, *Agnus Dei*, Crosses, Reliques, Images, Altars, Penance, Intercession to Saints, &c. with a number more the like, and which even the best of them, their Popes, Prelates, Cardinals, &c. have been exercised in all these things, and these are their Devotions, which consists in outward bodily exercise, which an Hypocrite or reprobate may do, yea, and hath done much more: all which shewes that they are carnal, earthly, sensual, and devilish; For though he have two Horns like the Lamb, he pretends fair in outward shew, but he spake like the Dragon; for verse Second, *The Dragon gave him his power, and his throne, and great authority*: his Throne is the Seven hilled City of Rome, his power and authority by which the Pope doth act: the Holy Ghost saith plainly, *It is not from God, but from the Devil the Dragon*, for from whom else can these works named above, and the like proceed but from the Devil: he speaks like the Dragon in deed, in all his words and doctrines: and his works declare from whence, and from whom they come, all his false Doctrines and lying Miracles, and unwritten Traditions, and service in an unknown Tongue, and prayers in a Language not Understood by them that pray, and the like; you see here from whence the authority came, that sets up that kind of Worship and Service. *Chrysostome* in his 48 Hom. what is it, saith he, that *Antichrist* shall not attempt, he will pretend the works and offices of Christ, to serve himself of Christ, and to fight against Christ under fair pretences, to introduce his pernicious traditions upon Christians for their practise.

The Pope
hath his
power
& throne
from the
dragon.

And he did all the first Beast could do before him, and he caused, &c. in which Text is shewed that this second Beast the Pope, by his Ecclesiastical Authority and Jurisdiction he could doe all that the first Beast could do by his civil Authority: but we must take notice that he hath his power from the Dragon, as well as the first Beast, both their power is from him, and are both as one in the largenesse and extent of their power, for their power is both

included in this second beast, as you have heard, in regard of his double power, and Jurisdiction which he exerciseth, whereby he was able to doe all that the first Beast did before him, even in the sight and open view of the whole Empire; And he caused the earth and them that dwell therein, to worship the Beast, whose deadly wound was healed: that is, Papists, worldlings, and Counterfeite Christians to worship the first Beast, to receive and set up Superstitious and Idolatrous worship: such as the Heathen Emperours had, only it changed the name, for the Popish Superstition and Idolatry is as great as ever the Heathen was; and by compelling them to worship the first Beast, and not to worship himself, is his pretending to Antiquity, that he might have the more esteem in the world, as if he should say, he challenged no new thing to himself, but that which his predecessor had left him by inheritance; so that, though this worship come under the name of Christ, yet it is as abominably wicked as was the Heathens, for they condemned the true Worship of God, and set up false Worship: and so do the Popes, and labour by cruel Laws and Decrees to force men to their Idolatry, and false Worship, and humane Inventions.

To Worship the Beast whose deadly wound was healed; in these words the Holy Ghost speaks of a second Condition of the Beast, whereby his first dignity had been somewhat diminished, by having one of his heads wounded; the seven Heads here, are the seven Hills of the City of Rome: they are also seven Kings, Rev. 17. 9, or seven Kingly Governments, whereof five were fallen when John writ on his faith he and another is not yet come; and when he cometh he must continue but a short space, that is, until he should have his deadly wound: but the deadly wound should be healed; the sixth head which then was when John writ, was the Heathen Roman Emperours; the seventh head was the Government by Popes, which began in Constantines time, after the Heathen Emperours was removed, the short space that he continued after he came, before he received his wound; First by Alaricus, about the year 415. wherein he took Rome and wasted it, which Hierome speaking of saith, That the most glorious light of all the world was put out, yea, the Head of the Roman Empire was cut off: or as it is in the Text, The head was wounded as it were to Death; The whole world (saith Hierome) was undone in the destruction of one City: and in another place, he saith, That City which vanquished the whole world, was vanquished. I said before that Antichrist Kingdome began at the Councel of Nice, about the year 328, so that the time of his continuance, before he received this wound,

The beast received his death wound in 415.

was about 87 years, which was but a short space in comparison of the time that he hath raigned since his wound was healed; but Rome was taken again after this by *Adulphus*, who gave it such a deadly blow, that he began to advise with himself about changing the name thereof, and to call it *Gothia*. Rome was taken the third time by *Genfericus* the vandal, and the fourth time by *Odoates Rugianus*, who reigned there 14 years; but *Theodorecus* King of the *Gothes* killed him, and *Totilas* followed after him, in a certain order of succession, and he destroyed it and brake it down the fifth time, and brought it to such desolation, that it is said, there was neither man nor woman found in it for 40 days; who would not have thought but that the seven hilled City had been utterly perished? who would not have thought but that the Popes dignity, that is the seventh head, but that it had seen his last and utter decay: for it was now at that time wounded as it were unto death; whereupon it was that the Bishops of *Constantinople* and *Ravina*, supposing that the authority of *Rome* had been quite overthrown, they strove to appropriate the dignity to their Churches, as if they had been the next heirs; thus it appears, that not one Jot or Tittle of the word of God shall not faile until all be fulfilled; for though the City of *Rome* was the Mistrisse and Queen of all the World, yet by the invation of the *Gothes*, *Vandals* and *Hunnes*, she had a fearful downfal: yea, more then any other City, being so determined of God to fulfil this Prophecy; that after Antichrist did come, he should continue but a short space, before he should have a wound, as it were to death. Now my good Lord Bishop, I think I have shewed you several Texts that Prophefied of Antichrist, which was never fulfilled by the Long-parliament, nor Presbyterians, &c. nor cannot properly be applied unto them.

But this deadly wound was healed, after the space of 132 years, about the year 547. in *Justinian* the Emperour his time, by means of the Prowesse and Valour of *Bellisarius* and *Narses*, the *Gothes* were never so shattered; the Emperour played the Phisitians part in good earnest, for he first took away bad humiours, by representing the Barbarians, and utterly destroying them: and then he powred in Wine and Oyle; for that decree in the Novel constitution of *Justinian*, being 131 in number, was instead of a soft healing plaister: we decree according to the decrees of holy Synods, that the most holy Bishop of old *Rome* is the first and principal of all the Priests; how greatly was the wound healed up by this decree that seemed to be a deadly wound? saith Mr. *Brightman*.

The
beasts
wound
was hea-
led in
547.

Thus it doth evidently appear, that the Beast that had the wound of a Sword and did live, is the Pope, the great Antichrist of *Rome*, of whom it is said in the 15. verse of this 13. Chapter, that it was permitted unto him to give a spirit unto the Image of the Beast, so that the Image of the Beast should speak: after this Beasts deadly wound was healed, men began to adore this Beast like an Idol, his affliction did not reform him, but he returned to the Idolatry and superstition of his Predecessors; so that his Idolatry was a lively Image of the Idolatry both of former Popes, and of the Heathen Emperors Idolatry; and he caused them that dwelt on the earth to make the Image of the Beast; that is, to commit the same Idolatry: and it was permitted unto him to give a spirit to the Image of the Beast, that it should speak; that is, it is made to speak by the whole Crew of the Popish Clergie, crying up the Antiquity of the Roman Church, of their Doctrine and Ceremonies and traditions, as received from the Apostles, though the Apostles were strangers to such things, and knew nothing of them: but it would avail the Pope but little to erect such an external way of Idolatrous worship, with so many Ceremonies, and vain humane Inventions. If it were not for his Clergy his Locusts and Frogs that are in such multitudes in every Countrey, that puts life in this Idol or Image by their terrible threatnings, and Excommunications against all that shall dare to mutter any thing against their holy Father, the Popes proceedings, affirming him to be the universal Bishop, Christs Vicar, and *Peters* Successor, and that he cannot erre, &c. therefore his Decrees, Cannons, Injunctions and constitutions are to be received and obeyed as divine Oracles, upon pain of damnation; so that he deceives (saith verse the 14.) them that dwell on the earth, and causeth that those that will not worship this Image should be killed, as many thousands have been for denying that Idolatrous worship: thus these Instruments with their threatnings and delusions, put life into their Image-worshipping, and all other their Idolatries.

You shall hear what delusions and Idolatrous means they used just about this time of healing the Beasts wound, *Chosroes* a great Tyrant destroyed *Antioch* with Sword and fire *Seleucia*, *Daphne*, and came to *Apamia* whereon *Thomas* a Monck was Governor of the Church; the people were all

in expectation of death, and *Thomas* (saith the Story) brought forth the wholsom and lively Crosse, and set it before them all, to the end they might behold and embrace it when their last hour came, for therein (saith the story) the only health of man consisted; and now taking their Voyage into another world, they might have the reverend Crosse for their way-fair to safe conduct them into another Soil; *Thomas* lift up his hand and let all see the wood of the Crosse, whereby the old Curse of Sin was wiped away: Oh cursed Idolatry! to ascribe the looking upon a piece of Wood a means to wipe away sin. I could shew several more such passages, even about that time, See *Evagrius Book 4. Chap. 25.* As the Vision at *Sergiopolis*, and of the Picture which they feign God himself made, and not the hands of man; which Picture, say they, Christ sent to *Agbarus*, when he desired to see Christ, which Picture the People of the City of *Edessa* drew through a Ditch between them and *Chosroes* Army that besieged them, into which Ditch they conveyed water, the which Water set the besiegers Works on fire; if you will believe the story, See the former Book, *Chap. 26.* Thus *Antichrist* and his Agents makes fire to come down from Heaven in the sight of men, as it is *Revel. 13. 13.* Also of *Barsanuphius* the Monck that shut himself up in a Cabbin fifty years, and was never seen of any man, nor never took sustenance, and of *Simond* the Monk, and also of the *Hebrew Boy*, *Chap. the 35th* of the same Book, of whom they report, that the remainders of the Sacrament, which they call *The Body of Christ*, at *Constantinople* their Custom was to give it to Children which went to School, among which was a *Hebrew boy* who had share, and carrying longer than ordinary, his Father examined where he had been, and what he had done? who when he had related, his Father took and threw him into the fiery Furnace where he made his Glasse: the Mother sought the Child, and could not find him; the third day, being spent with lamenting and weeping for her Child, sitting in the shop door, as she sighed she called the boy by his name, who answered her out of the fiery Furnace; the Mother burst open the door, and spied her Child in the middle of the hot burning coals, and yet preserved from hurt by vertue of the Crums of the Sacrament of the body of Christ that he had

eaten;

See here Popish delusions.

eaten. if you will believe Popish stories. All these delusions were feigned about the time of healing the Beasts wound, which served very well for his purpose, to have the Image of the Beast worshipped.

It is said by some, that the Roman Heathen Emperors assumed to themselves not only the Dignity Royal, but also pontifical, calling themselves Sovereign high Priests: but this was but a dead Image without life; but when once the Pope came to exercise both the Imperial and Ecclesiastical power, he put life into this dead and dumb Image, and caused it to speak out plainly; for as Christ said of himself, *Matth. 28. 18. All power is given unto me in Heaven and in Earth;* even so the Pope, who calleth himself Christs Vicar, assumes unto himself upon earth all power in heavenly and earthly things, that both Emperors and Kings should stoop to him, and hold their dignitie from him; As Pope Adrian said in an Epistle to the Arch-bishop of Trevir, *From whence hath the Emperor his Empire, but from us? therefore he ruleth by us: also behold, the Empire is in our power, to give it to whom we will; for this cause are we set over Nations and Kingdoms by God to destroy and pluck up, to build and to plant; for by me Kings reign: assuming that to himself which is due only to God.* And Pope Innocent, *Look what difference there is between the Sun and the Moon, so great is the power of the Pope, ruling over the day, (that is, saith he) over the Spirituality, above Emperors and Kings ruling over the night; that is, over the Laitie. To me, saith Pope Galasius, Emperors and Kings be more inferior than Lead is to Gold.* I could multiply things of this nature, but I do but hint at things, and leave it to more able pens: but these are most terrible voices of an Image; for the Pope is, as you have heard above, both the first and the second Beast, and therefore he is, both the Beast and the Image of the Beast, and whatsoever Adoration is given to either it is given to the Pope; for he gathers all the water to his Mill, and he being so powerful and so proud, it is no marvel if he cause, that so many as will not worship this Image, that they should be killed: And thus he makes the Image of the Beast to speak what he pleaseth, and makes Emperors and Kings, much more Peasants, to swear fealty unto him.

The terrible
voise of the I-
mage of the
Beast.

And verse 16. *And he maketh all both small and great, rich and poor, bond and free, to receive a mark in their right hand, or in their forehead, and that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.*

Antichrist is not contented to have the Image of the Beast made and worshiped, that is in an external form of Ecclesiastical Government, like unto the form and government that had been among the heathen Romans and Egyptians, for Idolatry and superstition, in which indeed the Pope doth exceed them; for he hath more feigned Idols, Saint gods, of he gods, and she gods, and braidens gods, than ever the Heathens had; nor is he content to have all these gods worshiped and adored with the same Adoration that is due to the true God, nor to put a spirit into this Image to make it speak by his Clergie with such terrour as you heard above: all this will not satisfie this insatiable Beast, but he will have them marked as his hired servants, or rather as his Vassals or Slaves, as men use to mark their beasts and sheep, that they may be known to be his, and to whom they do belong: this mark is all those waies and means whereby men shew their obedience to this Beast; and it is said verse 8. *That all shall worship him whose names are not written in the book of life:* let the followers of the Beast consider it in time, for the Text tels them, that they have no part nor portion in Jesus Christ while they follow Antichrist. If it be the good pleasure of God, I desire that their Understandings may be enlightened to see the danger before it be too late: we heard above, that those that would not worship the Image of the Beast should be killed; now this may be some other punishment to refuse the Beasts mark, as fines, or imprisonment, or confiscation of goods, or the like; besides their not being suffered to buy and sell: the mark of the Beast in the forehead or right hand, is a submission to practise and profess, and yield obedience unto the Decrees, Canons, Laws, and Religion that is commanded; for the forehead doth signifie the profession, and the right hand the action; so that in one of them every man must acknowledge the Pope to be Lord of his Faith, and shew it forth either in profession or practise, or else he must not buy nor sell; that is, they must not enjoy those priviledges, nor be capable of such preferments as others

others are that profess and subscribe their canonical obedience.

The mark or his name, or the number of his name: what the mark is I have declared above, and as for the name, the Pope would have his Vassals to bear his name, as children bear the name of their Parents, and what is that? it is from his own name Pope, to be called Papists, or from his usurped title of universal Bishop, to be called Catholicks, for the name universal signifies Catholick, so as children bear their Fathers name, so they bear the Popes name to be called Catholicks: but this title both the Pope and his followers do falsely assume to themselves, for the Catholick or Universal Church doth comprehend all believers from the beginning to the end of the world, which the Romish Church cannot do, for there was Churches that is included in that name almost 4000 years before there was any Church at Rome, but besides these, there is another mark or number of his name, which Expositors say is *Latinos*, that is, Professors of the latine Religion, or latine Kingdom; and to acknowledge the primocy of the latine Pope; now here are three sufficient witnesses to prove the Pope to be the Beast here spoken of, *that no man must buy nor sell that bath not the Beasts mark, or his name, or the number of his name*; and here are three names derived from the Popes name, his title and his latine service, which all are applyed to his followers, and cannot so fitly be applyed to any one in the world besides, and the Scripture tells us, *that in the mouths of two or three Witnesses every word shall be established*, therefore I see not how it can be evaded, but it must be granted upon this evidence, that the Pope is the Beast here spoken of, and so consequently the great Antichrist and man of sin: and that no man shall buy nor sell, preach nor pray nor enjoy the priviledges that other men enjoy, if either the Pope or his instruments can hinder them, except they have *the mark of the Beast, or his name, or the number of his name*; for it is ordained in a Decree, that no man ought to speak to those with whom the Pope is at enmity, *Gratian* said that sovereign obedience was due unto the Pope, and that it was not lawful for any man to commune with him with whom the Pope was at enmity for some deeds of his; neither can he be in the Church that forsaketh *Peters Chair*, It is therefore no easie thing to traffick without the *Beast's mark or his name, or the number of his name.*

Three marks
of Antichrist
the beasts
name.

In the 14. Chapter 9, 10. verses is held forth the punishment of the Beast and his followers suitable to their sins, verse 9. *the third Angel followed them, that is, the two Angels mentioned before verse the 6. and 8. saying it is fallen, it is fallen, Babylon the great City, because she gave the Wine of the wrath of her fornication to all Nations:* these words doth manifestly declare the utter overthrow and destruction of the City of Rome, which here is called Babylon, and the reason why she shall be destroyed, *because she hath given the Wine of her fornication to all Nations;* that is, because she hath propagated her Idolatry, which is spiritual whoredom and fornication, unto all Nations, so far as her power extended, and which they have received and drunk in her Idolatrous Doctrines, with as much eagerness and delight as a chasty man drinketh wine; and verse 9. *the third Angel followed them saying, if any man shall worship the Beast and his Image, and receive his mark in his forehead or in his hand, he shall drink of the wine of the wrath of God,* by Angels in this prophecy is meant the Ministers of the Gospel, as the Angels of the seven Churches of Asia, the 2. and 3. Chapters, that is, the Ministers of the seven Churches, so these three Angels mentioned here, must be understood all the faithful Ministers of the Gospel, that witness against the Idolatrous doctrines and practice of this Beast the Pope: here is a certain number set down for an uncertain, of which Angels and their preaching, every one seems to be more terrible than the former, the first peaceably publisheth the glad tidings of peace by the Gospel, saying, *fear God, and give glory to him,* &c. the second thunders out the ruine and desolation of Rome, here called Babylon, for their Idolatry and contempt of the Gospel: the third doth by the spirit of God declare the inevitable and irrevocable sentence of ruine and destruction of soul and body, of them that worship the Beast, saying with a loud voice, *If any man, there is none exempted for his greatness, If any man shall worship the Beast and his Image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, before the holy Angels and before the Lamb:* here is a punishment denounced suitable to the sin, as it is said in the 8. verse, *she gave, that is, the Beast and Whore of Babylon, gave to all Nations*

The ruine of
Rome for their
idolatry.

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sions the wine of the wrath of her fornication, which is her idolatry and superstition, which men drank in as if they had drunk sweet Wine, and therefore God will give them of the Wine of his wrath to drink to all eternity, for so it is in the 11. verse, And the smoke of their torment shall ascend up for ever and ever, and they have no rest neither day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name; that is, all Papists and Roman Catholicks, as they call themselves, for these, as you have heard above, are the marks of his name.

In the 17. Chapter verse 1. the Angel tells *John* he will shew him the damnation of the great Whore that sitteth upon many waters: by the great Whore here in this place, is meant the seven hilled City of *Rome*, the Throne of the Beast: by waters, is expounded by the Angel verse 15. to be meant people and multitudes of Countries, Kingdoms and Provinces of People that the City of *Rome* sits upon, or ruleth over, and yet in a literal sense *Rome* may be said to sit upon many waters, for it is built upon *Tyber*, into which it is reported that besides fountains and small brooks two and forty rivers discharge themselves, and verse 3. *I saw a woman sit upon a scarlet coloured Beast, full of names of blasphemy, which had seven heads and ten horns*, which Beast is Antichrist the Pope of *Rome*: the seven heads are the seven hills upon which *Rome* is built, which is the Beasts Throne, they are also seven Kings or Kingly governments, as verse 9 and 10. *and the ten horns are ten Kings*, verse 12. but it may be demanded how this can be, that the Beast which is Antichrist should sit upon the Whore, which is *Rome*, for *Rome* the seven hilled City is his Throne, and the Whore, which is the City of *Rome*, is said verse 3. to sit upon this scarlet coloured Beast? I answer, that Antichrist the Beast hath his seat and Throne in *Rome* the seven hilled City, it is proved above, there in the overthrow of *Rome* by the *Goths* and *Vandals* the Beast received his wound, as you have heard, *he received the wound of a sword and did live*; there is a very near affinity between these two, the Beast and the Whore, for many in our propriety of speech takes the one for the other, and sometimes both for one, calling Antichrist sometimes by the one name and sometimes by the other, though improperly, but first as *Rome* is called the Whore, that is, a spiritual Idolater, she may properly

How the Beast
fits upon the
Whore, and
the Whore
upon the
Beast.

perly be said to sit upon the Beast the Pope, because he is the basis or foundation upon which her Idolatry is seated: she rides triumphingly in her Idolatrous waies upon him, and by his authority and jurisdiction, he hath so exalted her over all the Cities and Kingdoms in the world by his double authority Civil and Ecclesiasticall, that for her magnificence she is said in the 4. verse to be arrayed in Purple and Scarlet, and to be gilded with Gold and precious Stones and Pearls, and to have a golden Cup of spiritual fornication in her hand, to allure others to her abominable idolatries and filthinesse. 2ly Pope Leo will tell you by what means she rides upon the Beast, in his first Sermon upon the birth day of the Apostles, when Popes were in their height about the year 683. O Rome, saith he, which art made the head of the World through the holy See of St. Peter, thou rulest more largely through divine religion, than through any earthly dominion, for thou hast enlarged thine Empire and priviledges by Land and Sea, being amplified with many victories, yet that is lest which thou hast had subdued to thee by warlike labour, than that which Christian peace hath brought under thy power: so saith Pr. 12. Might it not then be said as properly, that Rome did ride aloft upon the authority and dignity of the Popes, as to say a man doth ride upon his horse?

Full of the names of blasphemy, but why is this blasphemy set out here by names? but upon this account, the Holy-Ghost did foresee the Pope would cast off the Ordinances and institutions of Jesus Christ, and would devise and institute new Ordinances, Offices, and Officers in the Church, as I have named before, a hundred and fifty new religious orders, and not one of them of divine institution, which are as so many names of blasphemy whereby Christs Institutions, his Laws, his Truths, his Ordinances are rejected and blasphemed by their Idolatry and Superstition, besides the blasphemies named before of the Embassador of Cicily, who cryed to the Pope, thou that tak'st away the sins of the world have mercy upon us, and grant us thy peace, and the Bishop of Modrusium in the Council of Lateran, calling the Pope the Lyon of the Tribe of Judah, and their Saviour, and the Bishop of Beponsum, who called this Beast the light of the World, all which blasphemous titles the Pope applyed to himself, and many more the like, so that he is full of these and such like names of blasphemy: and as for his scarlet colour, by it may be meant

The Popes
blasphemous
names.

meant his abominable wickedness in shedding the blood of the two Witnesse, and other of the saints and servants of God, of which monstrous murders, both the Whore and the Beast are guilty, and also his Cardinals and Prelats, they are said to be drunk with the blood of the Saints & Martyrs of Jesus Christ, as if they had died their Robes in the blood of Martyrs, for they have all their scarlet Robes as badges of the scarlet coloured Beast, that they may be known to whom they do belong; *each one resembling the children of Kings*, Judg. 8. 18. nay Cardinals peark up above Kings, Lord Metropolitans above Earls, and Lord Diocefans above Barons, and every one in their order, above those that are in civil honour: *Belshazzar* in his third Book of the Pope Chap. 13. doth confess that by the Whore in this place is meant *Rome*, but he would have it understood of heathenish *Rome* the first 300 years from Christ, and not of *Rome* as Christians, but that cannot be; for then Antichrist came while heathenish *Rome* stood, and in so saying they contradict themselves; for they say that Antichrist shall not come till three years and an half before the last Judgment: but this is most false. For, first how should Antichrist do all that is to be done by him in three years and a half: Secondly *Rome* is not the Whore at any time but when the Beast hath his residence there, for she is to sit on him; and Antichrist could not be there while *Rome* was heathenish, for then Antichrist had been come and gone long before; but this is the Beast and Antichrist that now sits Pope in *Rome*.

I think it is sufficiently proved that this Beast is the Pope the great Antichrist whose seat and throne is the seven hilled City of *Rome*, which is so clearly described and set out by several marks and characters in the Scriptures, that he neither hath been, nor never will be found in the world if not in *Rome*, for these things cannot properly be applyed so universally to any other place in the world as to *Rome*, nor to any other person so as to the Pope, who by the true applications of all these prophecies is the great Antichrist and man of sin; and *Rome* is not the Whore of *Babylon* at any other time before; until Antichrist the Pope had his residence there: It is he that teacheth the Doctrine of Devils, forbidding marriage and commanding to abstain from meats, usurping authority over the consciences of men,

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tichrist.

which is the greatest tyranny in the world, laying impurity upon those things he forbiddeth, as marriage and meats, which God allows of both, and annexing an operative holiness and power both satisfactory and meritorious to the observation of the things he enjoineeth, though it be contrary to what the Law of God alloweth: and this very thing, if there were nothing else, proves the Pope to be the great Antichrist, for herein he is honoured and obeyed before Christ and above Christ, for Christ's precepts and his word is rejected, and the Popes words and orders, his canons and institutions is observed and obeyed, let the Bishop of *Offerie* and the Pope, and all his Conclave deny it if they can, that this very one thing makes him to be the great Antichrist, and this thing cannot properly be applied to any one else in the world besides him.

It is this Antichrist that took his beginning from the falling away of the Bishops by their pride and contention before the Council of *Nice*, and the fall of the Bishops in the Council of *Nice*, falling from the primitive institutions to human institutions; this is he that came to his Throne upon the removal of the Heathen persecuting Emperors which hindred his revealing, as 2 *Theff.* 2. 7, 8. this is the great Antichrist, who had his first birth and bringing forth about the year 328 in the Council of *Nice*, this is he that exaltech himself above all that is called God, &c. this is the Antichrist that intrudes his unwritten traditions upon the Churches of Christ, with more vehemency than Canonical Scripture; this is he that falsified the decrees of the Nicen Council to establish his own principality over all other Churches, this is the Antichrist that assumes to himself a divine power, and is honoured with divine honour, which he received from the Embassador of *Cisily*, the Bishops of *Modrusium* and *Bepontum*, &c. this is he that hath a hundred and fifty religious orders in his Church, and not one of them of Divine institution, which also shews that he is before and above Christ for number of Officers and Offices in the Church, and therefore he is the great Antichrist: this is he whose Religion is composed of above forty several Heresies, this Popish Antichrist is the Star that fell from Heaven to Earth, *Revel.* 9. 1. unto whom was given the Keys of the Bottomless-pit, &c. This is he that challengeth an universal power as head over all Churches, as Christ

Let Papists if
they can find
these marks
in any other
besides the
Pope.

Christs Vicar : this is he out of whose mouth came three unclean spirits like frogs, which are the spirits of Devils working miracles, he it is who is the Patron of all the legends of Lies and fained Miracles; this Pope and Antichrist it is to whom the Dragon gave his Power, his Throne and great Authority : this is he who is the King of the bottomless Pit, who hath the Locusts and Frogs at his command as his subjects; this is he that made war with the Saints, and killed the Witnesses of Jesus Christ, and took away the life and authority of the Scriptures in the Council of *Trent* : This is he that for money hath tolerated forty five thousand Whores at once, for himself and his Clergy at *Rome*, and allows of Sodomy, &c. This is he who hath his Seat in spiritual *Sodom* and *Egypt*, &c. This is the Pope and Antichrist who hath two horns like the Lamb, but he speaks and acts like the Dragon the Devil : this is he that compels all, &c. to worship the Beast and to make his Image, *and that no man must buy or sell, preach nor pray, that hath not his mark, or his name, or the number of his name* : this is the Beast with seven heads and ten horns, who had the wound of a sword and did live; this is the Antichrist which the Angel shewed *St. John* the condemnation of, and which shall certainly come to pass in due time : these things I think are cleared to the meanest capacity, that we need not doubt who is the great Antichrist, nor where he is, &c.

At the 9. verse of this 17. chapter of the *Revelations*, the Angel begins to expound and unfold this mystery; *here is the wind that hath wisdom, the seven Heads are seven Mountains whereon the woman sitteth, &c.* that is the seven hills or mountains whereupon the City of *Rome* is built, (for which it is famous through the world) and is called of the *Gretians* the seven topped or seven crested City, and that because of these hills : Let the Papists if they can, find us out any other City in the world built upon seven hills or mountains, which hath had seven several Governments, and no more nor less, and the seventh Government to exercise an universal, or at least to challenge an universal power over all Churches and Kingdoms, to fulfill this prophecy; find us out any such besides the City of *Rome*, and then they do something; but if they cannot do that, all they do, and all others that take their part do but labour in vain and fight against God and against

the truth, and without repentance will heap up damnation upon themselves and many more. Papists have confessed that *Rome* is the Whore here spoken of, but they cannot endure to hear that it should be the seat of Antichrist, as if these two could be parted; the one sits and is born, the other carrieth; there is as near a communication between them, as between the head and the body, as the Angel interpreteth it verse 7. *I will shew thee the mystery of the woman and the Beast that beareth her, having seven heads and ten horns*; so that if they will send away the Beast to any other City than *Rome*, they must send away the Body without his head, the seven hills are the heads, and Mr. Brightman saith where the seven heads of the Beast remain fixed and stable, there is the very seat of Antichrist; but *Rome* is the City where the Heads of the Beast remain fixed, therefore *Rome* is the seat of Antichrist.

Thus the Angels tells us the seven Heads are seven Hills or Mountains, they are also seven Kings; five are fallen, one is, and the other is not yet come, and when he cometh he must continue a short space: the seven King, are not seven singular persons, but the succession of seven several Governments, that had been in *Rome*, and that should be, even from the time that *Rome* was built, until the time that it shall be destroyed: from whence we have a sufficient argument, that not any one Pope, but a succession of Popes is the Antichrist: for as the first six Heads or Governments, nor no one of them did rest in any one single person, that when he died, the next set up another Government, for so instead of 7 there might have been seven score; but every one of the six several kinds of Governments, remained in the succession of several singular persons, to make up one Government; even so the seventh Head or Government, which is of Popes, doth not rest in any one single Pope to make up the Antichrist, but in a succession of Popes, from the first Council of *Nice*, even so long as there shall be a Pope in *Rome*, the succession of Popes; the seventh Head or Government makes up the great Antichrist and man of sin, and son of perdition; of the six Governments, the first was Kings, the second Consuls, I named them all above, of which, the first five were fallen, and was past and gone when *John* writ; for so he saith *five are fallen, one is*, which was the succession of Emperors that

that Governed in *John* his time, and the other is not yet come, which proved to be the Government and succession of Popes; which came in as soon as the heathen Emperors were taken out of the way, 2 *Thes.* 2. 7. they were it that hindered Antichrists appearance, untill they were taken out of the way, and after the seventh Head or Government was come, for his continuing a short space before he had the wound, I have shewed you above, that Antichrists birth was about the year 328 from the Council of *Nice*; the short space that he continued before he had the wound was 87 years, for in the year 415. *Alaricus* took *Rome* and wasted it: and it was taken five times, as is shewed before, so that from the receiving of his wound, until the wound was healed, was 132 years; for in the year 547 his deadly wound was healed by the decree of *Justinian* the Emperor.

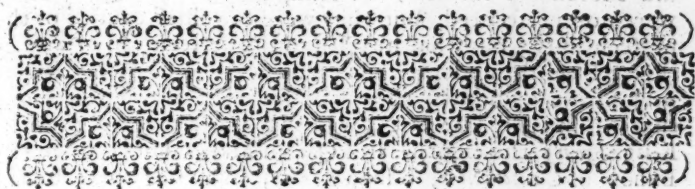
Verse 11. And the Beast which was, and is not, and yet is, is even the eighth and one of those seven, and goeth into destruction, the Beast which was and is not, &c. Is the Pope who was in great prosperity and increased wonderfully in glory and wealth from the Council of *Nice*, for the space of 87 years, and then *Rome* was wasted by the *Goths*, *Vandals* and *Huns*, &c. so that for the space of 132 years, *Rome* was so destroyed, that at one time for forty daies there was not a man nor woman seen in it, and this was the time in which it is said, the Beast is not, for he did not now at that time seem to be; but was as Chap. 13. it is said, he was as it were wounded unto death, so as the friends of the Beast did wonder when they beheld the Beast that was, and is not, and yet is; that is, to behold the Beast that was in such great Majesty and glory, and is not so now; that is, during the time of those calamities, he is not so as before, and yet is; that is, he was not altogether wounded to death, it was but as it were unto death, for he yet is, though in a low condition to what he hath been.

The Beast that was and is not, and yet is, is even the eighth, and one of the seven: *Antichrist* the Beast here is spoken of under a double resemblance in one and the same person; he is the seventh Head in respect of his civil power, and he is the eighth in respect of his Ecclesiastical power; because it is a power of it self: and yet he is one of the seven, because these two Powers are both joined and exercised in one person, and both make up one *Antichrist* in the succession of Popes

Popes, who doth exercise both Civil and Ecclesiastical power and jurisdiction, and so is the eighth, and yet one of the seven, because of his double authority: the Angel speaking of these Seven Heads, that five were fallen before *John* writ, and one is, which was the government of the Heathen Emperors, that was the sixth; he doth not say, and the seventh is not yet come; for that might have implied, that the seventh should have been a Civil Head only, as the other six were; but he saith, *and the other* (or another) *is not yet come*, implying, that he should be another of a divers nature, differing from all the former Kings, for they only were Civil Governors, but this seventh should be of a mixt kinde, he should be both a Civil and an Ecclesiastical Governor, in respect of which Ecclesiastical Government he is said to be the eighth, and one of the seven, as the Ecclesiastical and Civil Governments are both included in one person; therefore the Christian Emperors cannot be understood to be the seventh head because their Government is only Civil; & therefore cannot properly be said to be the eighth, and one of the seven: neither had they their seat at *Rome* the seven hilled City, where the former six Governed: from all these Prophecies that I have touched upon, and opened in a slender manner, yet as well as I can; I think it will evidently appear to the impartial Reader, that the succession of Popes is the Beast and great Antichrist, and Man of sin, and Son of perdition, *that exalts himself above all that is called God, &c.* and is the great Antichrist that was to come into the world: much more might be said, but I hasten to another business.

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The
A N S W E R
to part of Bishop *Williams* his Book,

called,

*The great Antichrist revealed,
before this time never
discovered.*

By GEORGE PRESSICK.

IN the 6 first pages of his Book, he endeavours to possess the Reader that the persecution in these late daies of the Long Parliament, &c. did exceed in cruelty the persecutions in King *Henry* the eighth, and Queen *Maries* daies.

I answer, and do confess, that in reference to his Majesty, both King *Charles* the first, and King *Charles* the second, it did

did exceed the former; for King *Henry* and Queen *Mary* were not persecuted, but they were the chief causers of the persecutions: but what he saith to the persecution of any others, I think moderate men that are not oversway'd with prejudicate opinions, they will say that the persecutions that was in these late daies, was much inferiour to that in King *Henry* the eighth, and Queen *Mary's* daies: when the Bishop of *Canterburie*, Bishop *Ridley*, Bishop *Hooper*, Bishop *Latimer*, and Bishop *Farrar* of Saint *David's*, all five Bishops were burned to ashes; also long time after their death, the bones of *Martin Bucer*, and *Paulus Pagnus* were taken out of their Graves and burnt, and the body of *Peter Martyrs* Wife taken out of her grave and buried in a dunghil, by Cardinal *Poules* order, the year One thousand five hundred fifty seven, bloudy *Bonner* himself in three years condemned three hundred Christians to the fire; what was there then in all parts of the Kingdom, it would amount to some thousands: did ever any man before you, except he were a Papist, say as you affirm in your fourth page, that these Bishops and other Martyrs in King *Henry* and Queen *Mary's* daies, were used after a far better manner, and were more justly proceeded against, and more fairly handled, and less cruelly dealt with, than others were by the Long Parliament, &c. these, it is true, plundered and cast out of part of their estates; but the others suffered flames of fire, and their whole estates confiscated, &c. mistake me not, I come not in the least to excuse them, for it is granted they were too cruel; but my aim is, if you will not be made sensible of your own mistakes, yet to endeavour to make others sensible of it; because I would not have all, nor any thing that you have written in excuse of the Pope, the great enemy of God and of his Church, to be believed; for if you had not excused the Pope, I had held my peace, and should not have troubled my self nor others.

In the seventh and eight pages, he saith that the prevalent faction of the Long Parliament, did move him to settle his thoughts to search the Scriptures that foretold of the coming of the great Antichrist, and to pray most earnestly night and day for the help of Gods grace and Spirit to guide him in the true understanding thereof, and by reading the best Authors to help him in the same.

I answer, I will not say much of what force his prayers might be, but the Tree is known by the fruit, and when men obtain the thing prayed for or something equivalent to it, they have ground of comfort that their prayers are heard; but as I said in the beginning, some men are like *Iohanan, &c.* 42. of *Ier.* that resolve beforehand that thus and thus they will do, and then they go and pray, though they intend not to alter their Resolution: for, though he prayed to understand the meaning of such Texts, by reaping the best Authors, yet in his 24th. page he says *Mr. Mead, Doctor Hamond, the Magdeburgenses, Calvin, Beza* and in another place the Author of the *Revelation* unrevealed, and saith, he found many good and probable arguments produced by them, and *Luther, Iunius, Chytræus, Tilenus, Mouresius, Pamel, Whitaker, Tomson, Brightman, Downham*, and many others, whom he saith do unanimously affirm, *Rev. 17. 5* that Text mystérie, that great *Babylon*, the mother of Whoredom and Abomination of the earth, is the same with *1 Pet. 5. 13.* the Church that is at *Babylon*, and is interpreted by the Ancient Fathers to signifie *Rome*, as *Papins, Eusebius, Tertullius, Adversus, Iudeus, S. Hierom, Augustin*, and divers others of late Writers. Here you see the names of above twenty Authors, and saith them and divers others besides, that he hath read, and finds many probable arguments from them all, and prays that by reading of Authors he may be helped in his work; yet observe the fruit of his Prayer, for he saith he must crave leave to dissent from them, and all others, as he saith in the 43d. page of the second part of his book, and that you may know what his Opinion is, and wherein he dissents from all men; I will set down his own words in that place, *When (saith he, by the Wars of Alaricus, in the year 410. and of Attalas in 451, and Gensericus in 455. Heathenism and Idol-worship was fully destroyed in Rome, and Christianity became victorious.* I desire the Reader to consider what truth can there be in what he here saith, that *Heathenism and Idol-worship* was fully destroyed in *Rome*, and *Christianitie* was victorious, at this time when *Rome* was in the hands of barbarous Heathen Idolaters, as the *Goths, Vandals, and Huns*, so that in 132. years *Rome* was taken and ransackt five times, and *Odoacer* that took it the fourth time, reigned there fourteen years; and if you look *Socrates* seventh Book, ch. 10. you shall see that this *Alaricus* that he speaks of his taking *Rome* the first time, he ransackt and spoiled both Town and Country as he went, at length he took the City of *Rome*, and ransackt the City, defaced and fired many Monuments, and violently spoiled the Citizens, executed many of the

The Bishops dissent from all other Authors, and in what.

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before or
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Emperor; and if you look the 7th. book of *Evagrius Scholasticus*, chap. 7. you shall finde that *Rome* was taken by *Genfericus*, being a *Barbarian*, who set the City on fire, carried away the spoil, took away *Eudoxia* the Empress, and her two daughters with him to *Libia*. This was the very time of the beasts being wounded, as it were unto death, as above is shewed; and that the *Barbarians*, *Goths*, *Vandals* and *Hunnes* who were Heathens had the upper hand, how then should Atheism, Heathenism, and Idol-worship be fully destroyed in *Rome*, and Christianity be victorious, as he saith, let the Christian Reader judge, whether the Bishop be not mistaken or not, though perhaps he will not own it? for he is resolved before hand, that no man shall convince him, for he will be singular, all other Authors are but Novices to him.

In the 10th. page he saith, *That Bishop Mountague sets down Reasons which this Bishop complies with, why the Turks should rather be Antichrist than the Pope, - and his first Reason is, the Turks apostacy from the Doctrine and Gospel of Christ.*

I answer, I dare not betray my Master Christ his truth, and therefore must make bold to tell both the Bishops that their first Reason hath no reason in it, for the *Turk* did never own Jesus Christ, as he is truly Christ, to be King, Priest, and Prophet to his Church; the which thing the *Turk* did never own, and therefore it cannot properly and truly be said, that the *Turk* did fall and apostatize from the Doctrine and Gospel of Christ, because he never did receive it nor own it as the Doctrine and Gospel of Christ, as King, Priest and Prophet, but hath alwayes denied it, and been an Adversary unto it: But the Pope and Church of *Rome* hath outwardly in words, though they deny it in their Deeds, as is proved before, yet in outward profession they own Christ as King, Priest and Prophet; but are apostatized from the doctrine and institutions of Christ, and therefore the Pope is the great Antichrist.

Page 14. He saith, *It is agreed of all sides, not only by Bellarmine and other Popish Writers, but also the most learned Protestant Divines That as Darnel grows among Wheat, so Antichrist should arise out of the truest and purest Church of Christ: and if so, and that he will have the Pope to be Antichrist, then the Church of Rome not only was, but must be confessed to be and continue still the truest Church of Christ, so Calvin and others are out of the true Church in separating from the Church of Rome.*

I answer, That for the agreement of the Writers, I shall not say much, but I find no Scripture that saith it, neither doth it prove it; for as to Darnel growing among Wheat, it no more relat

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to Antichrist, than to any other wicked mans being in the outward visible Church, and suppose that *Antiochus* be a type of Antichrist as you say, yet that proves nothing as to the place where he shall arise, only it types out what he shall do when he is come. But suppose I grant that Antichrist should arise out of the purest Church, and so catch you in your own Snare; it is easily proved that the Church of *Rome* was once the truest Gentil Church that was in the World; and that when the Apostle writ his Epistle to the *Romans*, as *Rom. I. 8.* *I thank my God through Jesus Christ for you all, that your Faith is spoken of through the whole World;* which commendation is not given to any other Church in the World; therefore by your own Argument Antichrist was to arise in the Church of *Rome*, for it was the truest and purest Church; but that it should so continue, and be the truest Church at the time when Antichrist should appear, is but yours and *Bellarmin's*, &c. fancy, without Scripture or reason to ground upon: For if the Church where Antichrist did arise, had been the purest Church when he did arise, Antichrist would then soon have been discovered and opposed, and hissed at, he could not have shrowded himself and his hypocritical waies, but would have been discerned; neither do you, nor can you prove, that the Church of *Rome*, being once a true Church, that it should so continue still, and that we are Schismatics for departing from it: This is fine Prelatical Popish Doctrine, without proof of Scripture, but if you, or *Bellarmin*, or an Angel from Heaven (saith the Apostle) teach any other Doctrine than we have received in the Scripture, let him be accursed, *Gal. i. 8.* The seven Churches of *Asia*, and many more besides them, were true Churches, but are not so now: And so the Primitive Church of *Rome*, the first hundred or two hundred years, was a true Church, but is not so now, as is proved in the former part of this Book at large.

But besides these Reasons, I will come a little nearer to you by Scripture proof, that Antichrist should arise out of a Church, which at that time of his rising should be a corrupted Apostatized Church, *2 Thes. 2. 1, 2, 3, verses.* *I beseech you Brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter from us; And I may adde, nor by Bellarmin's, nor Bishop Williams's* Interpretations, as if the day of Christ were at hand, for that day shall not come except they come a falling away first, and that man of sin which is Antichrist be revealed; Here you see in this Text is plainly held forth that the Church where Antichrist

Consider whether the words of men or Scripture is fit to be believed.

should arise, should be one that was a true Church, but should fall away from the Truth, and that Antichrist could not come untill first the Church where he should arise did fall away from the Truth, and then Antichrist should be revealed, that so in this apostatized Church he might the more covertly work his feats and not be discerned: Now here is set before you Truth and Error, chuse whether you will believe a poor man confirming what he writes by Scripture, or believe Cardinal *Belarmin*, or a Bishops words without Scripture.

Page 15. he saith, but I do not believe him, *That it is agreed of all sides, and by all Interpreters, old and new, Papists and Protestants, that the great Antichrist should come toward the end of the World, and at the last period of the last times, as the Scripture (he saith) doth evidently testifie.*

What is meant
by latter times.

I answer that these Scriptures he means to prove it by, is yet unwritten, for I am sure he never read them; for though he quote 1 Tim. 4. 1. that Text makes directly against him, and nothing for him; For saith the Apostle, *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, and give heed to seducing spirits, and Doctrines of Devils; and those devilish Doctrines are said (verse 3) to be the forbidding of Marriage, and commanding to abstain from meats, &c.* I am glad the Bishop doth confesse this Text to be meant of Antichrist: But because the Apostle speaks of the latter times, must it then fore needs be understood as he saith, of the last period of the last times, or as he saith in the 30. page of his 2d. Book, *That Antichrist shall reign but three years and a half, or much about that time, and very shortly after must be the last Judgment.* But let us see what other Scriptures say, that we may expound Scripture by Scripture; Gen. 49. *Jacob called his Sons together that he might shew them what should befall them in the last daies; surely this is not meant three years and a half before the end of the World, as he calls it, the last period of the last times, &c.* Verse 19. *Gad a troop shall overcome him, but he shall overcome at the last.* So Daniel 4. 8. and 1 Peter 1. 20. and so Math. 26. 60. By the last times in these Texts, is understood the fulnesse of the time appointed and determined of God, for the affecting and bringing to passe what God hath intended to have done, and the time he hath appointed; and so that Text before 1 Tim. 4. 1. in the latter daies, that is, the daies before determin'd and appointed, that Antichrist should forbid marriage and meats, and it is now 980. years since marriage was forbidden in the Council of Constance, and Antichrist doth reign still, this is a long three years and an

prove it; for as to DANIEL GROWING SHORTLY AFTER half

The Pope of Rome is the great Antichrist.

23

half, that is stretched out to more then three times three hundred years, since Antichrist preached that Doctrine, and yet the Bishop either cannot, or will not see his mistake.

Page 16. he saith, He cannot sufficiently wonder at Mr. Meade, Marefius, Tilenus, the Synod of Gappe, and other Divines aforesaid, that they should imagin that God would be so regardlesse, so unmindful, and so severe, though in Justice he might, as to suffer the great Antichrist to reign and rage against his Saints so many hundred years, as they prescribe that makes the Pope Antichrist.

I answer, Who can sufficiently wonder that a man of such a place and dignity as a Bishop, should be so far mistaken himself, as in writing lesse than half one Leaf so grossly to contradict himself, The Bishop contradicts himself. &c. For even now he said that it was agreed upon by all Papists and Protestants, old and new, that Antichrist should come towards the end of the World, and now he confesseth that Mr. Meade, Marefius, and Tilenus, and others aforesaid, which was above twenty, are of contrary opinion, and the Synod of Gappe to boot, who can, to use his own words, sufficiently wonder at this, so great a Doctrinae finder out of a new Antichrist, which the world never dreamed of; but besides his flighting the Judgment of so many Authors before named by himself, together with the Magdeburgenses and Synod of Gappe, who can sufficiently wonder that he should charge God to be regardlesse, and unmindful of his Saints, to suffer Antichrist so many hundred years to tyrannize over them, as if Gods Actions were to be measured by his Reason; he hath forgotten that God suffered all Nations, except the Jewes, and some few Profelites, to walk in their own waies almost four thousand years, For with him a thousand years is but as one day, &c. And as is said above, the Bealt, that is, the seventh Head, When he cometh he must continue a short space, Rev. 17. 10. and yet this short space was 87. years before he received his wound, and then was 12. years after before the wound was fully healed, which was but a short space in comparison of the time that Antichrist hath reigned; was ever the Church of God without enemies since the Creation, that you should count it a greater wonder now, then it was in former Ages, but I let this passe.

Page 17. he tells us, That the Apostle shewes, but he neither doth, nor can tell us where the Apostle shewed it, nor to whom, that God would raise up Reformers to root out Errors out of the Church, and to prescribe a Form of Godliness, these are his very words, A Form of Godlinesse, and then follows, or a Set-form of Gods Worship, whereby the Church should be guided in the true Faith, and these Reformers, he saith, are styled

A Form of
Godliness for
the Govern-
ment of the
Church of
Christ.

I Answer, I do not read of a Form of Godliness in any place of Scripture, but in 2 Tim. 3. 5. in which Text the holy Apostle doth admonish us to turn from such, as have no more than a Form of Godliness: And in the four foregoing Verses, what manner of persons they would be that would set up a Form of Godliness, *That perillous times should come, that men should be lovers of their own selves, covetous, boasters, proud, cursed speakers, disobedient to Parents, unthankful, unbely, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, beady, high minded, lovers of pleasures more than lovers of God, having a Form of Godliness, but denying the power thereof, from such turn away; or because they are such, therefore turn away from such: Is such a brood as this (Sir) your Reformers, to root out Herefie, as you say, and to settle a Form of Godliness, whereby the Church of Christ should be guided; a woful condition is that Church in who have such Reformers, and such Guides. The Apostle branches them into eighteen several ranks or qualities, of which I dare say there was never a one of them, that ever was a good Reformer of the Church of Christ, but rather Disformers. And as for that Text you bring, which you say calls such Reformers good men, as they were indeed, say you; But I know not who will believe it; for under favour, I must tell you, it is falsly applyed, for the Apostle there is foretelling what Antichrist should do when he came into the World, viz. That he should depart from the true Faith; and be a seducing spirit, that he should be a lyer; an hypocrite, that his conscience should be stard, or benumbed in the practise of wickednesse, that he should teach the Doctrine of Devils, as the forbidding of marriage, and commanding to abstain from meats, which may be received with thanksgiving of them that believe and know the Truth. And saith holy Paul to Timothy, If thou put the Brethren in the remembrance of these things, thou shalt be a good Minister of Jesus Christ, nourished up in the words of Faith and of good Doctrine, whereunto thou hast attained. But the Apostle doth not say as you do, that if thou bring in a Form of Godliness, or a Set-form of God's worship, thou shalt be a good man or a good Minister of Jesus Christ, that was far from the Apostles meaning; he rather meant, If thou put the Brethren in remembrance to shun a Form of Godliness, and turn from them, and all other wiles and deceits of Antichrist, then thou shalt be a good Minister of Jesus Christ.*

Page 23. he saith. *That as Christ and the whole multitude of Believers, his Members, make up one Christ, so likewise the Congregation of the wicked, the whole body of the Devil, which are all the company of*

prove it; for as to Daniel blowing

wicked Reprobates and ungodly men, are as it were the Spouse of their Head and Husband the Devil, and the Soul and Body of the Beast and Antichrist, and page 26. he doth confidently avouch, That the great Antichrist is a great pack or company collected and combined together by a Solemn League and Covenant, to do such and such feats and facts, &c.

I answer, First, That if all the whole Company and body of wicked Reprobates and ungodly men are the Spouse of the Devil, their Head and Husband, and so the Beast and Antichrist; then he may if he please see his own mistake, in applying it to a particular company of wicked ungodly men, the long Parliament and Presbyterians, &c. for they were neither all nor the hundred thousand part of all the wicked Reprobates and ungodly men that were in the world, which are, as he saith, the Spouse of the Devil, and makes up the body of Antichrist, whose seat and residence is not in any particular City in the world: but he saith, page 60. to be understood for the great and spacious confused City of the world, and indeed he makes a confused businesse of it; for if it be so, then this pack or company of wicked Reprobates, that is, the Spouse of the Devil, and the Antichrist, must contain all the wicked Reprobates of his spacious confused City of the whole world, and therefore is improperly applied to the long Parliament, &c. and what he saith in the 60th. page is a flat and absolute contradiction to what he saith in the 26th. page.

The Bishop
contradicts
himself.

2ly. If the long Parliament and Assembly of Divines at *Westminster*, &c. had been all the body of Reprobates and ungodly men in the confused City of the world, (that there had been no more to be found in the world but they) then sure he might have found many purer Churches in the world for Antichrist to have risen up in than the Church of *England* was, which by his computation contains the whole company of Reprobates and wicked men; for before this their Apostacy there was many wicked Reprobates in it. Thus all men that reads may see what pure non-sence here is brought to prove the long Parliament and Presbyterians, &c. to be the great Antichrist, and to excuse the Pope, who is the Antichrist; for his own Arguments makes directly against himself, as to the businesse for which he intended them, and yet he thinks no man can shew him his mistake.

3ly. Whereas you avouch, That Antichrist is a company of men combin'd together in a Solemn League and Covenant, to do such and such feats and facts; of which feats and facts you say, page 24. that this conglutinate Pack have one mind or will, one course or end, and one

main scope and desire to destroy the Truth, to overthrow the Church of Christ, the right service of God, and all Piety from the Earth; as you say, the Holy Ghost saith, these wicked Senators have which are thus combin'd in a Solemn League, &c.

I answer, and first advise you hereafter to take heed of fathering Lyes upon the Holy Ghost, for I dare avouch you never read where ever the Holy Ghost said any such thing, of any people at *Westminster* in a Solemn League and Covenant, and you know how dangerous a thing it is to sin against the Holy Ghost; and your base assertion in things of such concernment, is not sufficient without Scripture-proof; and where can you, or any else that will take your part, as you have too many, shew us one text of Scripture that saith Antichrist shall be such a Pack, &c. and then cunningly propound the question, Whether the Assembly at *Westminster* were not such a Combination, and fulfilled all the Prophecies that prophecyed of Antichrist. I take not upon me to defend the Covenant, but demand of you, or any else, how it can be proved, that those that took it were thereby conglutinate to have all one mind, one will, one course or end, to destroy the Truth, and overthrow the Church of Christ, &c. as you have affirmed? And suppose it were so, that an accursed Assembly combined together to do mischief were the great Antichrist. for as you say truly, page 25. *A multitude of men in such a Case can do more mischief than one single Person, yet so as one single Person may be the Head, &c.* Then where in all the world will such a cursed wicked pack of men be found as the Pope, taking him for the Head, as you say; and the last Council of *Trent* for the Body, to destroy the Truth, as the Pope and that Council did, who in the third Session of that Council, April 8. 1546. rejected the *Hebrew* and *Greek* Copies of the Scriptures, and established a corrupt *Latin* Translation to be Authentick. These, Sir, are your own words in your 32. page, if you had apply'd them right, but you bring it in upon another account, where also their unwritten Traditions were set in equal dignity with the Scriptures, where they took away the power and authority of the Scriptures, making them subject to the Popes will and pleasure, to put what fence or interpretation upon the Scriptures he pleaseth, and none else to be received, but what he will allow of, so that the Scriptures were never in this world by any so much disgraced and undervalued; Here indeed was a pack of vile wicked persons combined together against the Lord and his anointed Jesus Christ, and who had all one mind and one will, and desire and end to destroy the Truth and Authority of the Scriptures, which is the ground and pillar of Truth, the like wickedness against the truth

By right applying the Bishops words, the Pope and Council of *Trent* is the great Antichrist.

and prove it; for as to Daniel Grouse

and right worship and service of Jesus Christ was never known, nor never acted by the long Parliament nor assembly of Divines, nor no Assembly under Heavens that owned a God and Saviour, never since Christ himself was upon earth in person. If you apply it right this is the great Antichrist, that changes Laws, yea, even the Law and Word of God, utterly abolish the second commandement, and making another Commandement into two, assuming to himself an universal authority over all Churches as head thereof, as if the whole state of the Church did hang so upon the Pope, that if there were no Pope, there were no Church; or that if the Pope were not the Pope, the Church were not the Church.

Page 27. He demands, if they be rightly applied, *Whether all Notes, Acts, Arguments and Testimonies of Scripture that are set down as marks of Antichrist, are not all to be found in the long Parliament and Presbyterians, &c.*

And it is answered, That they are not; for the long Parliament and Presbyterians, &c. did never forbid Marriage, nor 2ly. they never commanded abstinence from Meat, 3ly. they did not exalt themselves above all that are called Gods, as the Pope doth; though they exalted themselves here, yet not above other Emperors and Kings; 4ly. they did not delude with lying Miracles, Signes and Wonders; 5ly. the key of the bottomlesse pit was not given to them to let out the Locusts. 6ly. they did not deny Jesus to be Christ in his three Offices of King, Priest and Prophet; 7ly. they had not their seat and residing in the City built upon seven Hills or Mountains; which reigneth over the Kings of the earth; 8ly. they could not properly be said to be the Beast that was and is not, and yet is: 9ly. they were not the seventh head, which *John* spake of, saying, *five are fallen, one is, and the other is not yet come*; 10ly. they are not the Beast that had the wound of a Sword, and did live; 11ly. nor the Beast with seven Heads and ten Horns; 12ly. they did not shed the blood of all the Saints and Martyrs, as *Revel. 18. 24.* though I must needs say they shed too much, but all these and many more are applycable to the Pope, and cannot properly be applyed unto them.

That which the Apost'e in the 2 *Thes. 2.* calls a *falling away* or *apostacy*, he perverts the Text and calls it a Rebellion; and because he would excuse the Pope from being Antichrist, where the Apostle speaks of an Apostacy before Antichrist should be revealed in his 34th. page. he saith, *We find no rebellion in the Church of Rome against their Governours, but (saith he) the Leaders of the Church despise the Church, and so her Apostacy is the more excusable, and less*

That Antichrist is come, and that

abominable to God. Observe here how he contradicts the truth and himself both, for page 31. he speaks of the Heresies that was in the Church of Rome, and he names the Nicolaitans, the Ebionites, Cerinbians, Montanists, Valentinians, Arians, Nestorians, Eutychians, Pelagians, Manicheans, and Donatists, and many others whom he saith rebelled against their Governors; and here he saith, there was no rebellion in the Church of Rome, and I have in the former part of this book shewed that there was twenty times two Popes at once one rebelling against another, and many times the people rebelled and deposed one Pope, and set up another; Thus you see he shames not to write any thing, so he might defend and excuse the Pope not to be Antichrist. Besides, take notice he saith, *The Leaders of the Church deceive the Church, therefore their Apostacy is the more excusable*: I beseech you, whether is the greater Apostacy, of the Leaders of the people, that should know the truth and teach others, for them to apostatize and draw multitudes after them, and for most part sin against the light of their own Consciences; or for ignorant common people to apostatize and sin through ignorance, is not the apostacy of the Governors of the Church the greater, and doth the more mischief, and leads the more astray? and yet this Bishop saith, the apostacy of the Governors of the Church is more excusable and lesse abominable in the sight of God: It seems he thinks that God seeth as he seeth; I will not say that this, and some other things we have spoken of, are blasphemy against God and his Truth: but I refer it to wise men to judge.

What les
than Blasphe-
my?

There is little more of account to take notice of until the 58th. page, where, in a sort, he contradicts himself in what was said last, viz. that Governors apostacy are more excusable than others; and here he tels us, That the Church of Rome compelleth all men to submit unto her, more with the Sword of the Magistrate than with Aarons Rod, witnesse their cruelties to the poor *Indians*, their massacres in *France*, their inquisition in *Spain*, and their unmerciful persecution in *England* in King *Henry* the 8th. and Queen *Marys* dayes, and the Gunpowder-treason: and then he tels of the cruelty of the *Arians* against the Orthodox was more than barbarous, they infected and afflicted the Church, most grievously, being armed with several weapons; and he tels us, that *Novatus* excceeded all the rest, for he would neither give his Father bread when he was ready to starve, nor bury his corps when he was dead; he spurned his own Wife out of doors being with child, and killed the child in her belly; these are the Bishops own words, but he saith above, that

prove it; for as to *Novatus* he saith above, that

Apostacies are more excusable, because they were guides of the Church.

Page 59. he saith, *The most learned of the Jesuits do confesse the Assyrian Babylon to be the type and figure of the Italian Rome, and is so understood by the Apostle, 1 Pet. 5. 13. The Church that is at Babylon salute you.*

I Answer, If in this Text, as is granted, by *Babylon Italian Rome* is understood, then we must in all those places in the *Revelation* where *Babylon* is spoken of understand *Rome*; which if it be granted, as the Bishop doth grant it here, and saith, that *the most learned of the Jesuits* do grant it, then must *Babylon*, which is *Rome*, be the Seat and Throne of Antichrist, which *Rev. 17. 5.* is called *mystery*, great *Babylon* the mother of whoredom, and abomination of the earth. And Chap. 18. 2. *It is fallen, it is fallen, Babylon, that great City, the habitation of Devils, and the hold of all foul spirits, and a Cage of every unclean and hateful Bird, for all Nations have drunk of the Wine of the wrath of her Fornication, &c.* this notes out her utter ruine and destruction: And this is *Rome*, as *Rev. 16. 19.* And that great *Babylon* came in remembrance before God, to give unto her the Cup of the fierceness of his wrath. Yet nevertheless he hath said above, that by *Babylon* is meant *Rome*; so self-willed and self-conceited is our Bishop, that he flies off again, page 61. and saith, that what is said *Rev. 17. 18.* cannot be understood of *Rome* without trope or figure, for that it is said, that in *Babylon* was found the blood of the Prophets and Saints, and all that were slain upon Earth, which cannot (saith he) be referred to any one City in the World, but only the great City of the World, and so in a literal sense true, and what need we use tropes and figures, when the sense is true in the letter. But observe, I pray you, how often he contradicts himself to maintain an Error; for first he saith, That by *Babylon* is meant *Rome*, then he saith, *It cannot be so without a trope or figure*, and saith, *It is true in the Letter as to the great City of the World*, but I say no, it is not true in that sense neither, without a trope or figure, for there is no Text in all the Scripture that calls the universal World, the great City of the World, as he doth to find out a *Babylon* that the Scriptures do not speak of, and reject that *Babylon* the Scriptures do so often speak of, and he must go to tropes and figures for this *Babylon* too, but if his eyes were open, he might here see his own folly in another thing, which is this, for where will he find a Text of Scripture, as it is in the letter, that saith, the long Parliament and Presbyterians, &c. is the great Antichrist, which he brings so many senseless Arguments to prove, and labors altogether to prove it by tropes and figures in a multical way, so being

Observe how many Contradictions is here together.

is about, which never no man thought of but himself, that he might appear to be some body. And if he will allow of tropes and figures, and a mystical and spiritual understanding Scriptures to prove a false and a feigned Antichrist, why doth he not allow the same Arguments and means to find out the real and undoubted of Antichrist in the judgment of many reverend and worthy Divines, all whose Judgments this man rejects, because he will be singular.

If Babylon be the great City of the World, then where must they flee that go out of Babylon.

But besides, you shall see the absurdity that will follow, by taking *Babylon* to be the universal World, or as he calls it, the great City of the World, *Rev. 16. 4. And I heard another voice from Heaven saying, go out of her my people, lest ye be partakers of her sins, and that ye receive not of her plagues; but where must they go, they cannot go out of the World, therefore it is not to be understood of the great City of the World, but this Babylon from which they are bid to go. Two Verses above he speaks of the fall of this Babylon: And so Jerem. 51. 6. Fly out of the midst of Babylon, and deliver every man his Soul, be not cut off in her iniquity: And Chap. 52. and 8. But if by Babylon be meant Bishop William's great City of the World, then the People of God hath no place to flee unto, but must there abide, and partake of her plagues; and then whereunto serves that Admonition, or rather a command to flee out of Babylon: And thus you see he is one time here, another while there, saying, and gain saying, and contradicting himself, that his whole Book is a Babel of confusion.*

But this is not all, he doth not stay here, for in the 65. Page he saith, *There are beaps of Expositors of this Point that understands Babylon literally to be Rome; but he understands it not so Grammatically as they do, but altogether mystically, for the great City of this World, so that one while he is for a mystical sense, and another time he will have a literal sense, so that he will be any thing, so he could perswade the World that the long Parliament, &c. were Antichrist, that he might excuse the Pope. And he saith further in the same Page, That we ought to accept and follow a late and newly delivered Truth, and recede from the old and antient Error, though never so generally imbraced by former Authors, because Truth, whensoever, or by whomsoever discovered, is to be received and preferred before Error, how antient or how generally soever it hath been delivered. To which I do willingly subscribe, if it be a Truth that is delivered, and confirmed by evident Texts of Scripture, it ought to be received: For I have read twenty years ago, that a Lay man bringing Scripture to prove his assertion, was to be preferred before a*

prove it, for as to Latin Authors

whole Council that decreed things which could not be made good by Scripture, but by wresting and abusing the Texts: But the Doctrine this Bishop teacheth, is not onely new, but it wants both Scripture and Reason to confirm it, and therefore not to be received, though he be a Bishop that teach it.

Page 71. He tells us of the Prophet *Daniel's* Description of the four Beasts, which typified the four great Monarchies of the World, the *Assyrian*, the *Persian*, the *Grecian*, and the *Roman*, and the little horn that sprang up among the other ten horns, and he saith that *Antiochus Epiphanes* was the little horn that sprang up among the ten horns; and in the next words he saith, *He was not another Horn besides the ten, but the last of the ten Horns.*

I answer, That we have no reason to believ one word that this Bishop writes, for still all along he either contradicts the Scriptures, or himself, one, or both. For *Dan. 7. 7. 8.* speaking of the beast that had ten horns, considered the horns, & behold the incom up among them, that is, among the ten horns, another little horn. And in the 20. ver. *Daniel* desired to know the truth of the fourth Beast, and of the ten horns that were in his head, and of the other which came up which other was the little horn. And ver. 24. *The ten horns out of this Kingdom, are ten Kings that shall arise, and another shall arise after them, & he shall be unlike the first:* This other is the little horn, for all these three Texts speaks of the little horn distinctly from the ten horns, and that before it three of the ten Kings shall fall: Here are three witnesses of Scripture speaking of a little horn distinct from the ten horns; And the Scripture saith, *In the mouth of two or three witnesses every word shall be established;* but Bishop *Williams*, in effect, saith no, it shall not be so established, for he hath found out another interpretation, For he saith, *The little horn was not another besides the ten, but the last of the ten horns;* so that it appears the Bishop sticks not to contradict God in his Word, and the Angel expounding the meaning of the little horn to *Daniel*, and all men, let them be never so Orthodox, he will contradict and forsake all their sayings, to have his own whimfie to find out a new Antichrist, and to excuse the Pope, and this is it which he calls his late and new delivered Truth, Page 65.

Another Contradiction.

And he further saith, *That Antiochus Epiphanes is as the little horn, and that he was very little indeed at first, and was to come to his Kingdom by the destruction of other Kings, which he saith, are three Kings that fell before that horn, and saith that Antiochus is the most lively type of Antichrist that is in all the Scriptures,* — which he applies to the Parliament coming to this Kingdom.

The Bishops
arguments
prove the
pope Anti-
christ.

I Answer first, That if this Argument of his were of force, we might easily prove the Pope to be Antichrist, the Bishop himself confesseth, Page 72. That many of the Popes came to their dignity by the destruction and ejction of other Popes: Yea, I have shewed that twenty times there were two Popes at once until one was overcome, but the Popes got not their dignity only by the destruction of other Popes, but by the destruction of Emperors and Kings. Pope Gregory the 7th. called *Hildebrand*, because the Emperor *Henry* the 4th. opposed him, the Pope, in his Imperial dignity which he claimed over Emperors and Kings, sought his destruction, and after twice excommunicating him, and making him take a long Journey in frost and snow barefoot, and stand three dayes and nights barefoot at the Popes gates to beg pardon, while the Pope was playing with his *Dallilah*. Pope *Constantine* deposed the Emperor *Philippicus*, and caused his eyes to be put out; Pope *Zephyrus* caused the Emperor to kisse his foot; Pope *Adrian* deposed *Deserius* the Lombard King, and took his kingdom to the patrimony of *Peter*; was not *Childrick* King of France deposed by the Pope, and *Pipin* his Servant set up in his place; and *Phocas* murdered the Emperor his Master, and made himself Emperor. What murders and deposing of Emperors and Kings did the Popes exercise untill they got the Temporal Imperial dignity into their hands, as well as the Ecclesiastical by blood and murder, Histories are full to this purpose: so that if this were a sufficient argument to discover who is the Antichrist, it were an easie matter to prove the Pope to be the Antichrist.

2ly. I must tell you, that many godly and able Divines takes *Antiochus* to be rather a type of the kingdom of the Turks than, of Antichrist, and Mr. *Brighman* saith, upon the 11th. of *Daniel*, that many men are in doubt whether the things there spoken of belong to *Antiochus* or to some other King, and saith, that *Calvin* doth avouch that it can by no means be referred to *Antiochus*; for how should he do what he list against God, when the ships of *Shittim* limited him, verse 30. we will not deny, but, as you say, he was for a time one of the cruelliest enemies to the Jewes that ever the Church had, and a Blasphemer of God: but that doth not prove him neither to be the fourth Beast, to whom the ten horns belong, nor the little horn that sprang up amongst them; for the fourth Beast is the fourth Monarchy which is the Roman Monarchy, which *Antiochus* had nothing to do with, and the ten hornes in the seventh of *Daniel*, and those ten hornes in *Revelations* 17. signifie

what is
meant by the
little Horn.

prove it; for as to *Daniel* 7th. the 10th. and 11th. which are the 10th. and 11th. of the 7th. Monarchy, only

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Daniel mentions another little horn that sprang up among the ten, and which should be diverse from the first; and therefore I think it may rather be referred to Antichrist the Pope, who is diverse from all that were before him, because of his double government, and he sprang up among the ten hornes, that is, in the Roman Monarchies, the which *Antiochus* did not, and it is true in the Pope which you apply to *Antiochus* page 71. that he was at first but a very little Horn, and had no right to the Kingdom, and Jurisdiction, and Authority that now he exerciseth, for both his Civil and Ecclesiastical power is usurped, but he grew up to such dignity, that as *Daniel* saith verse 20. *His looks were more stout then his Fellows;* for what Emperor or King was there in Europe but a few years since, that he did not look over with such stoutnesse, that he had them all at his beek, none durst oppose him, for he had a mouth that spake great things, for he calls himself Universal Bishop, and Christ's Vicar, and *Peter's* Successor: And speaks great words against the most High, and wear out the Saints, speaking presumptuously of his Apostolical Authority and power to forgive sins, which is against the most High, for none can forgive sins but God only: I could inlarge my self much in these things, but I strive for brevity.

Moreover, this little Horn is to continue fill the antient of dayes sit, verse 9, 11. *I beheld because of the voice of the presumptuous words which the Horn spake: and I beheld till the Beast was slain:* Here the Horn is called the Beast, as Antichrist is in the Revelations; by the antient of daies sitting, I conceive is not meant the day of the last Judgment, but the determined time appointed, that God will judge Antichrist the Pope of Rome, at the pouring forth of the sixth Vial upon the Throne of the Beast, and that will when God shall put it into the heart of the ten Horns, that is, ten Kings belonging to that Monarchy, or that did belong unto it, which hitherto hath given their Kingdoms to the Beast, that is, their aid and assistance to maintain & uphold the Pope in his Kingdom, until the Word of God be fulfilled, as *Rev. 17. 13. & 17. for v. 16.* the ten horns are they that shall hate the whore, &c. for God is strong that judgeth her, and so may well be made for the conversion of the Jews, for when the antient of daies shall sit, and Judgment shall be given, *Dan. 7. 22.* in the Saints behalf, and the time come, saith the Text, that the Saints possessed the Kingdom, as verse 26, and 27. Judgment shall sit, and they shall take away his Dominion, that is Antichrist's, the little horn, to consume and destroy it unto

unto the end, that is, it shall never recover again, and the Kingdom, and Dominion, and the greatnesse of the Kingdom under the whole Heavens, shall be given to the Saints of the most High, his Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him, that Nation and Kingdom that will not serve the Lord shall perish, yea, those Nations shall be utterly wasted, *Isa. 60. 12.* Take courage all ye that truly fear God, for such a time is not far off, it hastens greatly, though to the outward appearance it seems contrary, I believe every tittle of Gods word shall be fulfilled, for as soon as that blasphemous Horn is cut off, there will be a gathering of the Saints, for these things belong to the little Horn, which is Antichrist, and not *Antiochus*, for the effects of the little Horns working, you see by *Dan. 7.* and *Rev. 17.* must continue untill Antichrist be destroyed. I refer the consideration of this to the godly wise, whether Antichrist or *Antiochus* be meant by the little Horn.

Page 77. he saith, *That the tricks and fallacies of the Antichrist to get Proselytes and Followers after him, to effect his wickednesses, are six-fold.*

First, A feigned and dissembling sanctity to be well thought of by all men.

Secondly, Smoothnesse of Language, and fair speeches to gain love and favour.

Thirdly, Wit and Eloquence to perswade men to aid and assist him.

Fourthly, Large promises and great gifts to win them unto him.

Fifthly, Signs and wonders, all pretended to be done from God, to draw men to a good belief of all his actions, and if all these cannot serve the turn to make men become his Adherents and Assistants, then

Sixthly, Terrors and Tortures shall do the deed.

Whence it is demanded if this six-fold Art was not most exquisite in the Presbyterians, and the prevalent Faction of the Long Parliament?

And the Question is Answered and proved, that these six Arts, as you call them, are more exquisitely to be found in Antichrist the Pope of Rome, then they are to be found in these you name, or any others in the World besides.

First,

First Antichrists faigned and dissembling sanctity appears in making above fourscore holy daies in a year, besides Sabbath daies; which are kept and observed with no less reverence and devotion than the Lords day: and also his faigned dissembling holy water, Crosses, Crucifixes, *Agnus Dei*, beads, baptising of Bels, consecrating of Altars, Garments, the corporal body of Christ, the Chalice, the Linnen to cover the Altar; the Eucharistical, the Sensor, Incense, the Chests or Coffers wherein the Saints bones are kept: Crosses, Images, *Easter Tapers*, Fonts, First-fruits, salt Church-yards: all these things are consecrated, and these are but a part of Antichrists faigned dissembling sanctity.

Secondly, His smoothness of language and fair speeches, appears in that he calls himself Christs Vicar, and *Peters* Successor, a Father to the Church, and the people are his Children, and bears his name, Papists, from the name Pope, he tells them that he is the servant of all Christs servants, which if he were so indeed, as they believe him to be, this were sufficient to make him to be as well thought on by all men, as he is by all his followers.

Thirdly, His wit and Eloquence to perswade men to aid him, appears in his insinuating himself into the affections of Emperors, and Kings, and Clergy, &c. calling them his most honourable and obedient Sons; as Pope *Julius* to the Synod of *Constantinople*, salutes them thus, *In that your charity, my most honourable Sons, doth yield due reverence to the Apostolical Chair; therein ye get unto your selves much reverence, for although it belong unto us especially to sit at the Helm, which we have taken upon us to govern in that holy Church where the holy Apostle sate as Doctor, yet we acknowledge our selves unworthy of so great honour, Theodor. Book 5. and 9.* I think he shewed his wit and eloquence here, to get aid and assistance to set him a step higher; and also in the benediction, and privileges which he grants to his obedient Sons.

Fourthly, His large promises and great gifts, appears in that he promises the pardon of sins, and the Kingdom of Heaven, and such promises are of great force with those that believe that he hath power to do it; for to win men unto him, for he not only pardons what is past, but if they please him well, he will pardon sins for a great while to come, and establish Emperors and Kings in their Kingdoms, and if they

displease him, he can soon turn them out, whether they belong to Church or State, and set up others in their stead; therefore it is no wonder if his promises and gifts gain men unto him, and seek all waies and means to please him.

Fifthly, His signs and wonders pretended to be done from God, appears in this, that whatsoever is done to confirm an error, may be said to be a fraudulent sign or miracle, as to confirm their transubstantiation, it hath been said the Priest hath so cunningly ordered the matter, that after consecration, the wafer being pricked with a bodkin a drop of blood hath appeared, but we will set down the famous miracles of Pope *Sylvester*, one is, that by sacred Baptism he cured *Constantine* of a leprosie: but this is a Romish lying fable to encrease the Popes authority; for he was not baptised by *Sylvester*; but by *Eusebius* at *Nicomedeia*, as *Socras* 1. book chap. 26. His second miracle, that he raised up a great Bull, that was killed by *Zambres* a Jewish Sorcerer: his third that he bound a Dragon after a miraculous manner; saith Mr. *Brightman* in his confutation of *Billermin*, these are some of Antichrists signs and wonders. I have spoken of many of them before, and therefore shall passe it over here, for Antichrists Church of *Rome* is known to exceed all the world for signs and wonders.

Sixthly, If all these will not serve his turn, then terrours and torments must do it, and that appears first by his thundering excommunications, as Pope *Hildebrand* said in an Epistle to the *Germans* that *Henry* the fourth was stricken with a Thunderbolt, when he was excommunicated by *Hildebrand*, that which once was said of *Nebuchadnezzar* may not be unfitly applied to Antichrist the Pope; for his power was once extended so far, that all Nations feared before him, for whom he would he set up, and whom he would he pulled down; and *Gentius* King of *Iliricum* would not submit to this Tyrant, until he was taken Prisoner to *Rome* with his Wife and Children: did not Pope *Alexander* cause *Henry* the second to go barefoot with bleeding feet to *Thomas Becket's* Tomb at *Canterbury*, for displeasing this Tyrant? and did not Pope *Innocent* the third, because King *John* would not submit to him, at last so terrifie him, that he made him kneell down to *Pandolphus* his Legat and kiss his foot, and also to kiss *Stephen Langton* Bishop of *Canterbury* his foot? and Pope

Innocent

the Pope of Rome is the great Antichrist.

99

Innocent the second took the Dukedom of *Sicily* from the Emperor and made *Roger* King thereof; and Pope *Alexander* made *Fredrick* the Emperor to fall flat upon the ground while the Pope trode upon his neck; one might multiply examples of this nature to prove, that what the Pope cannot do by other means to make men adhere unto him, that he compels them by terrors and torments for to do it: so that, if these be infallible signs of the great Antichrist, as Bishop *Williams* produceth them for that end, but then it cannot be denied that the Popes of *Rome* are the great Antichrist; for they have exceeded all the Christian world in the exquisite practice of these six signs of the Antichrist, which cannot so properly be applicable to the Long Parliament and Presbyterians, &c. nor to any one else in the world, as to the Pope of *Rome*.

Page the 79. he saith the Apostle, in calling Antichrist the Man of sin, and not the Man of sins; 2 *Thef.* 2. 3. gives us to understand, and his meaning is; that Antichrist should commit some singular and peculiar sin, that should only and properly be the sin of the Antichrist, and of none else; and which he saith is not the sin against the Holy-Ghost, nor Idolatry, nor Infidelity, nor blasphemy, but the highest degree of man-slaughter, or the unjust murdering of an innocent Person; Page 80. and page 82. he saith it is worse than *Adams* sin, and page 87. he further saith, this sin is a judicial condemning of an innocent Person or Persons, their superiors, (as Christ was) unto death, and that by a representative of a whole Kingdom.

I Answer first to the latter part, how? or by what Scripture? or what authority can be produced for proof of what he saith page 80. and 82. and 87? for his bare word is not sufficient ground for any man to pin their faith upon, without either Scripture or reason to confirm it, but such fancies or fictions as these, you may remember that in his 65. page he calls them new delivered truths, and therefore saith, we should recide from former errors or opinions, though never so generally embraced by former Authors; for he is the only man, for to find out a new Antichrist, and to clear the old Antichrist from that stain and pollution, if any man will believe him.

But secondly, how can any man of any indifferent knowledge, believe any thing that he writes, who doth so often,

His contradi-
ction of Scrip-
ture.

as you have heard, contradict himself and the Scriptures also; and so again, here in this place, where he saith the Apostle gives us to understand in that 2 *Thes.* 2. that Antichrist shall commit one singular peculiar sin, that should only and properly be the sin of Antichrist, and none else: whereas neither that text, nor any other in the whole Scriptures, doth speak of any singular or peculiar sin that makes him to be Antichrist; but the Scriptures speak of many sins, in many several places, that should declare him to be the great Antichrist, as is shewed in many places of this Book, and even in this Text from whence he would gather his assertion; the Text speaks the absolute contrary: as first, that *Antichrist shall exalt himself above all that is called God*: Secondly, that he should sit in the Temple of God: Thirdly, that he should shew himself that he is God; that is, the highest God on earth, above all other Gods either in Church or State: Fourthly, that his coming should be, after the working of Satan, with power; and that is shewed above, how he claims and exerciseth a power above all, &c. Fifthly, that he should come with signs: Sixthly, with lying: Seventhly, with working wonders, with deceit and unrighteousness: Eighthly, that he should forsake the truth, and not receive it in love; besides several sins spoken of 1 *Tim.* 4. and 1 *John* 2. and all along in the Revelations, and elsewhere, of many sins that Antichrist should be known by: and this man rejects all; and will have him known by one singular, peculiar sin, which no Text in all the Scripture, nor no Author that ever did write, did particularly poine him out by; for if that had been the peculiar sin to know him by, then should they have been Antichrist that crucified Christ, the Apostle would not after have writ of another Antichrist, and which the same sin should make him Antichrist; which never can the like be committed with such a height of rebellion against God, and with such a rage reaching up to Heaven, by any other rebellion, or murder, neither by Parliament nor *Phocas*, or any else.

And as our Lord and Saviour Jesus Christ was put to death by a Roman Power and Authority, I think we may upon better grounds than you bring, argue that it may imply thus much, that Antichrist should have his rise, seat, and residence in that very place from whence the power and authority came, that crucified our Lord Jesus Christ; and though

though there be no Text of Scripture to prove this, except perhaps it might be proved by consequence, comparing Scripture with Scripture; yet I will not be curious to search into it, but leave it to the judgment of others: however if I mistake not it, it seems to carry more force in it, than all the new fangle stories you tell us of.

Page 95. he draws a conclusion from the writings of Tremellius and Beza, that Antichrist shall exalt himself above the Bishops, and indeed, in this I grant that he saith very true, for the Pope of Rome hath so exalted himself by his universal Priest-hood, as head of the Church, and Christs Vicar, and Peters Successor, that he claims an authority over all the Bishops in the World, and doth exercise that authority in many Kingdoms, more than any one doth besides: and therefore by the Bishops own argument the Pope of Rome is the great Antichrist and man of sin, &c. for the Pope saith, it standeth upon necessity to salvation, that every humane creature be subject unto him; and therefore requisite and necessary for men that will be saved, to know the dignity of his See, and excellency of his Dominion, for his Priest-hood was prefigured in Aaron, and other Bishops under him was prefigured by the Sons of Aaron, to be under him: thus he exalts himself above the Bishops, as is said before.

Page 99. he saith that the denying Jesus to be the Christ, is the proper note and undeniable mark of the great Antichrist; who is the head of all other inferiour Antichrists, as 1 John 2. 22. *Who is a lyer but he that denyeth that Jesus is Christ, the same is Antichrist that denyeth the Father and the Son.*

I answer, I shall not trouble the Reader to relate what the Bishop saith from this Text to the purpose he aims at, but I shall (as I have done by other Texts and Arguments) shew you how undeniable this Text rightly applyed doth prove the Pope to be Antichrist: first, he is said in this Text to be a lyar, and so in the Text before named 2 Thes. 2. 9. that is, a crafty deceiver of the People, by granting pardons and indulgences, and many other priviledges which are so well known I need not repeat them, and which are all as so many lies, for there is no truth in them; nor no Scripture to prove that he hath any such power or authority, but that by his lies he causeth the People to believe him; and he is a lyar also, in professing outwardly in words, what he denieth in

his practice, as might be made appear in many Several things, and as appears in the former part of this Book; *he is a lyar that denies Jesus to be Christ*: Jesus signifies a Saviour, thou shalt call his name Jesus, for he shall save his people from their sins; and Christ signifies anointed, that is, to be King, Priest and Prophet to his Church; a King to rule and govern his Church, to appoint Laws, and Officers, and Ordinances in the Church; a Priest to offer Sacrifice for the sins of the People, and that he did, especially when he offered himself, Heb. 9. 13. *If the blood of Bulls and Goats, and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Jesus Christ, who through the eternal spirit offered himself without spot to God, cleanse your consciences from dead works to serve the living God?* 3ly He is a Prophet to teach & instruct his Church; every man would be content to have him for their Jesus to save them from their sins, but few are willing to have him for their Christ, that is, to be their King, Priest and Prophet, to rule and govern, &c.

The Pope denying Christ his Kingly office.

And first, the Pope denies Christ his Kingly office in his Church, to rule and govern it by his own instituted Ordinances, and Officers, &c. for the Pope hath in his Church one hundred and fifty several Orders of Church-Officers and religious Orders, which not one of them is of Christ nor his Apostles institution, which in the former part is nominated by their names. Secondly, the Pope denies Christ his Kingly office, in challenging an universal Power and Authority over all Churches; which Power and Authority belongs only unto Christ, and not to any man upon earth: Thirdly, in making his Laws and Decrees equal or rather above the Decrees and institutions of Christ; for the Popes Laws are observed, as forbidding marriage, and commanding to abstain from meats, and many other the like; and Christs Laws are rejected that doth allow of these things, which the Pope prohibits; and forbideth many things, as invocation of Saints, worshiping of Images, Adultery and Fornication, and many the like, which the Pope alloweth: thus Gods Law is neglected, and the Popes observed: Fourthly, the Pope denies Christs Kingly office in his instituted Ordinances, by establishing his own humane inventions, of Masses, Crosses, Crucifixes, Prayer upon beads, and in an unknown tongue, Pilgrimages, Conjurat[i]on or exorcism and

the like, and setting up a religion composed of above forty heresies, as is named and shewed before: And fifthly, in denying and blotting out the second Commandment, that forbids the worship of false Gods, or of the true God in a false way, and giving the worship and honour that is due to God to the Virgin Mary, to Saints and Images; all which is a denying of Christ his Kingly rule and Government; and which makes the Pope of Rome to be the great Antiebrist here spoken of in this Text, as well as in others before named.

Secondly, The Pope of Rome denies Christ the exercise of his Priestly office, for first, whereas it is said *Heb. 9. 25, 26. that Christ is entred into Heaven to appear in the presence of God for us, not that he should offer himself often, for then must he often have suffered since the foundation of the world: and Chap. 10. 14. for with one offering he hath perfected for ever them that are sanctified;* but this the Pope denies in his practice, that Christs once offering himself is satisfactory to take away sin; and therefore he is offered again by the Papists every day, and sometimes in many thousand places in one day, in their Idolatrous Masses, from which practice of theirs I shall propound one question, *viz.* where, or what Text of Scripture can they or any man bring to prove, that either the Pope or any of his traveling Priests, Jesuites or Friars, are commanded to offer Jesus Christ an unbloody propitiatory Sacrifice for the quick and the dead? or in what part of Scripture are the massing Priests called Sacrificers in the New Testament, and authorized to sacrifice Jesus Christ? or did ever the Apostles offer Jesus Christ a Sacrifice for the quick and dead? if these things cannot be proved by Scripture to be of Christs institutions, then it cannot be denied but the Pope doth deny Christ both of his Kingly and Priestly offices, and so he is the great Antiebrist and man of sin that was prophesied of, to come into the world.

Secondly, the Pope and all Papists deny Christ his Priestly office in offering up their prayers to God in any other name or by any other intercessor or mediator but Jesus Christ only, *John 16. 23. verily verily I say unto you, whatsoever ye shall ask the Father in my name he will give it you; and 1 John 5. 14. this is the assurance that we have in him, that if we ask any thing according to his will he heareth us; but we have no assurance*

The Pope denies Christ in his Priestly office.

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in any text of Scripture to be heard in the name of the Virgin Mary, nor any other Saint, nor no Scripture to prove that to ask in their name, or to make them mediators, or the Mediatrix, as they call the Virgin; no Scripture proves it to be according to his will, and therefore have no promise to be heard with acceptance; for there is no other Mediator between God and man, but the man Christ Jesus, 1 Tim. 2. 5. so that by these Scriptures it is clear that the Pope doth reject and deny Jesus Christ in his Priestly office; and not only so, but the Pope is guilty of the sins of many hundred thousands more, whom he doth make to deny Christ in his Kingly and Priestly offices, and leads them without repentance to destruction with himself.

The Pope denyeth Christ his Prophetical office.

Thirdly, the Pope of Rome denies Jesus to be Christ, in denying Christ the exercise of his Prophetical office, to teach and instruct his Church, for whereas all the Service and worship that is given and done to God, ought in every thing, to be performed, both as to the matter and the manner of performance according to the word of God, and the example of Christ and his Apostles, and their institutions; both for Ordinances, Officers and Offices; the Pope of Rome, and Church of Rome doth not, so far as I know, perform any one part of Gods worship and service in any one Ordinance, nor with any one Church Officer rightly elected to his Office, according to Jesus Christ and his Apostles examples and institutions: in their preaching they come the nearest, but both their Sermons are stuffed with many foolish fictions and fables, so that a man may justly say, they do not preach but prate; for no man preacheth, but he that preacheth Christ; and their Preachers, even those that are esteemed the best and greatest Schollars, are not of divine institution, no more than Anabaptists, and lay Preachers: their Eucharist, their Baptism, their Prayers, their Masses, name what you will, there is so much of human invention mixed with it, that bring it to the touch-stone of the word of God, and divine institution, and it will upon tryal prove so full of dross, that it will not hold out weight in the Balance of the Sanctuary, therefore the Pope of Rome is Antichrist.

Did ever Christ or his Apostles institute any one of 150 Religious Orders, they have in their Church? or did they

establish a Religion, and force men with fire and sword to the observation of it, and that composed of above forty Heresies? did they ever in Baptism use Crism, Spittle, Oyl, Salt, or holy, or conjured Water to scare the Divil? did they ever use such Vestments, with Crosses in Banners, Tapers, Altars, &c. after Christs ascension? did they hold black and green, white and red colours more sacred than others? did they observe canonical hours, pray for the dead? go processions, keep 86 holy daies in a year, besides the Sabbath? did they ever use relicks of Saints, &c. Pictures, Images, Crucifixes, Crosses, *Agnus Dei*, or such like? did they say Masses to deliver souls out of Purgatory, or teach that there was a Purgatory, or that men might meritt salvation by their works? and not only so, but do works of super-erogation, to be by the Pope converted into payment for others and the like? did they ever teach that the *Cordilians* should draw a soul out of Purgatory, for saying five *Pater nosters*, and five *Ave Marias* with more the like? did the Apostles ever worship the Crosse, or teach others to worship it, with the same worship that God is worshipped with, as *Thomas* and other Popish Doctors teach? or did they ever pray in any Language that themselves did not understand, or pray upon a string of Beads? or did they ever teach abstinence from marriage or meats, which God hath created to be received with thanksgiving? or did they forbid marriage and allow Whores, and Sodomy, as the Popes have done? dare any man say that these are the Ordinances and Institutions of Jesus Christ and his Apostles? are they not more like the Doctrines of Devils, and those that teach and practice them, the Slaves and Vassals of the Devil, to do his drudgery? If these things cannot by Scripture, be proved to be the Ordinances of God, instituted by Jesus Christ and his Apostles; then it cannot be denied but the Pope who is the Author, & the Papists who are the practisers of these things, they do all reject and deny Jesus to be Christ, in all his three Offices of King, Priest and Prophet; and will not suffer him to rule them as their King, nor to be their alone and only Mediator and Intercessor between God and man as their Priest; nor to be their Prophet to teach them the Laws and Ordinances of his Church, nor the Officers and Offices in his Church, &c. Therefore the Pope, as chief Author of these things, doth deny

deny Jesus to be Christ : and upon that account cannot be denied to be the great and abominable Antichrist, that was prophesied should come into the world : for this is the plainest Text in all the Scriptures, to prove who is the great Antichrist ; 1 *John* 2. 22. namely, *he that denies Jesus to be Christ*, that is, to be anointed King, Priest and Prophet : and to confess that in words, and deny it in deeds, is no more than the Devil doth, for he will confess it in words ; and how it is proved that the Pope denies it in deeds ; you have heard how he is the great Lier, professing Christ in words to be King, Priest and Prophet, and denying it in deeds ; *who is a lyer but he that denieth that Jesus is the Christ ? he is Antichrist that denieth the Father and the Son* : for in denying the Son he denieth the Father also, for that follows in the next verse ; *who soever denieth the Son, the same hath not the Father* : therefore the Pope denieth both, he is the great Antichrist, &c.

Antichrist
found out
who he is.

These as you have heard are some of the Doctrines and of their practice, whereby Antichrist the Pope doth in a most high and contemptuous manner reject and denie Jesus to be the Christ ; and will not allow of those Ordinances and Officers of the Church, which Christ hath taught us in the New Testament and instituted for the Churches use ; but Antichrist the Pope hath framed a new form of worship, with new Ordinances and Officers, teaching for Doctrines his own precepts and inventions, so that now we have found out the great abominable Antichrist, that doth in the highest and most contemptible manner of any one in the world reject and deny Jesus to be the Christ anointed of the Father, King, Priest, and Prophet to his Church : and therefore we may conclude that the Pope of Rome is the great lyar and the Antichrist.

In the 7. page of his second Book, he saith that the 1260 daies spoken of *Revel.* 11. 3. they are to be understood of so many years, which in the 8. page he saith that the 1260 years began at the year 382. and ended in the year 1642. during which time, he saith the Orthodox Bishops in all the Christian Kingdoms, of *Spain, France, Germany, England, Scotland, Ireland* and others had full power and free liberty to preach the Doctrine of faith, and they were not only protected from wrongs and violence of their opposers ; but they were also assisted to reduce all transgressors to repentance.

And in the 27. page he saith that Ecclesiastical Histories do undoubtedly declare, that from the Reign of *Teodosius* for 1260 years, until the year 1642. the Churches of God had rest, and was freed from any bloody persecution; for any profession of the true faith, and the right service of God, and the two Witnesses of Christ, the Kings as chief; and the Bishops and Preachers in their Cloisters and Monasteries as in a Wilderness, secluded from all Worldly affairs; had free liberty (through the protection and assistance of nursing Fathers and nursing Mothers) to publish the mysteries of our Christian Religion, and the truth of the two Testaments and Doctrine of Faith, &c.

I answer first, by comparing together what the Bishop saith in these two places, we must examine what he means by Orthodox Bishops, whether Protestant Bishops, or the Papist Bishops; which he saith in all Christian Kingdoms of *France, Spain, &c.* had free liberty to preach the Doctrine of Faith, and were protected from the violence of their opposers: certainly he means the Popish Bishops; for who else could they be for 1260 years, which was he saith from the year 382. unto the year 1642. that could, or had liberty freely without persecution, to preach the Doctrine of true Faith, in that 1260 years, but Papists, and be protected from all violence of opposers: for he saith further in the 27. page that these Orthodox Bishops were one of Christs Witnesses; which he describes to be Bishops and Preachers in their Cloisters and Monasteries: which must be understood of Bishops, Priests, Friars, and Jesuites, for these live in Cloisters and Monasteries; and not our Protestant Bishops and Preachers: and these Orthodox Bishops and Preachers, in their Cloisters and Monasteries, were saith he, secluded from the world, and protected in our Christian Religion; where by our Christian Religion, it must be supposed he means his own Religion, together with those that are of the same opinion with him, and that is the Bishops in Cloisters and Monasteries, who are Papists: so that now at last he hath openly declared himself to be a Papist, if they be Papists that live in Cloisters and Monasteries, secluded as he saith from the world; who did preach the true Faith, and right Service of God, and published our Christian Religion; in which word our Christian Religion, includes himself for one of that Religion, preached by

The Bishop
hath now
confessed
himself a Pa-
pist.

the Cloisterers, &c. for the space of one thousand two hundred and sixty years, free from any bloody persecution, for the profession of their faith, which no Church in Europe was but the popish Church: therefore seeing it is thus, that we have now found him out what he is, we need no longer wonder why he misapplyeth Scripture, and forsketh the opinion of all other Writers, to find out a new Antichrist, and to stickle so hard to excuse and defend the Pope.

And that it may clearly appear that he takes the Papist Church of Cloisterers, &c. to be the true Church, and their Doctrine, to be the Orthodox Doctrine; and their Faith and Service of God, to be the true Faith and right Service of God: as in his 27. page so in the 7. page speaking of one of the Witnesses, which he saith, is these Orthodox Bishops, and of the Witnesses prophesying in sackcloth 1260 years, by his own interpretation, he saith their prophesying in sackcloth doth signifie their conforming themselves unto the Doctrine that they preached, & not their mourning for the pollution of the true Church; which saith he, during that time of 1260 years of their Prophecy, was not polluted: as Mr. Mead and others do suppose: a strange interpretation differing from all men that ever I read or heard of, that the true Church of Christ should be without any bloody persecution, and without any pollution, for the space of 1260 years; and yet the Witnesses of Christ to be all that time clothed in Sackcloth, which is a mourning weed, and did alwaies signifie that those that wore it were in a sad and low condition, a deformed and mournful estate; stripped of all their glory, as those are that go in black & mourn at Funerals: whereas if the Bishop's interpretation of the glory and beauty of the Church had been true, that it had been without trouble and without pollution; the Witnesses should rather have put on their glorious and beautiful garments, and have rejoiced in the prosperity, and glory, and purity of the Church, which he saith was without pollution: but the word of God tels us another story, of the cause of the Witnesses wearing Sackcloth, *Revel. 17. 7. 8.* that the Beast that cometh out of the bottomless pit, should make war against them, and overcome them, and kill them, and their corps should lie in the street without burial, &c. and was this a time in which the Church was not polluted, nor the Witnesses and faithful Worshippers persecuted: wh

The Church,
saith the Bi-
shop, without
trouble 1260
years.

they must be slain, and their bodies lie without burial? I leave it to the godly-wise to judge, how the Bishops interpretation can be true, that is so contrary to the Scriptures.

And whereas he saith the true Church of God had rest, and was freed from any bloody persecution for the profession of the true Faith and right Service of God for 1260 years, beginning the year 382: the quite contrary will appear to be most true; for as ancient Histories do relate, the Apostolical Protestant Religion, was settled in *England* in the later end of the reign of *Tyberius* the Emperor, under whom Christ suffered: *Gildas* saith that *Joseph of Aramathea* was sent by *Philip* the Apostle into *Brittain*, who here laid the foundation of Christian Religion: *Origin* in his fourth homily on *Ezekiel* saith, that the true Faith of Christ was in *Brittain* before *Elutherius* was Bishop of *Rome*, which was about the year 180 after Christ: *Nicephorus* in his second Book Chap. 40. saith that *Simon Zelotes* did also preach the Gospel in *Brittain*; by all which it doth appear, that *England* received the Christian Faith long before *Austin* was sent hither by *Gregory* the great; for he indeed sent him hither to settle Popery 600 years after Christ, but not to settle the Gospel of Christ, for that was settled before, as doth appear in the beginning of this Book. At a treaty between the Nobility of *England*, and *Hingist* King of the *Saxons*, about the year 460. where neither party was to have any weapons; *Hingist* secretly ordered the matter, his men had every one a long knife in his hose, that upon the watchword given every man should kill him he talked with: so that there was murdered that day upon the place of English Nobility, some stories say 460 by the *Saxons*; the King was taken prisoner, for whose ransom, *London*, *York*, *Lincolne*, *Winchester* with other strong holds, being granted; the *Saxons* made havok of the English Nation, destroyed the Citizens, pulled down Churches, killed the Pastors of the Churches, burned the Books of holy Scriptures: and all this and more to be done by Heathens upon Christians, it seems is no bloody persecution in Doctor *William's* account; the Church had free liberty, &c. saith he: This persecution continued in *Brittain*, for in the year 568 Ministers were driven out, so that the Arch-Bishop of *London* and *York* were both forced to fly into *Wales*; but before this there was eleven thousand Christian Virgins murdered.

Of the first
planting the
Gospel in
England.

Imitative
Monks were
such as now
are called
Puritans, &c.

thered: there was about this time above two thousand Monks at the Abby of *Bangor* in *Wales*, who were driven out of *Brittain*: who all lived by the sweat of their brows, and labour of their hands; these men differed nothing from other ordinary men, but only in strictness of life, and were such as now are called Puritans or Round-heads: for *Augustine* saith, there was such as were called Monks, that were but lay-men, only led a more severe and strict kind of life than others, in his Book *De moribus Ecclesie* Chap. 13. also *Hierom*, ad *Heliodorum*, one thing saith he, appertains to Monks, another thing to them of the Clergy; and in the 4. Canon of the Council of *Calcedon*, it is provided that Monks should not meddle with matters of the Church; *Sozomen* saith in his 3. Book, Chap. 16. speaking of Monks of that time, which lived in Cities and had several Mansions and differed nothing from other men, but that they were of a stricter life: which since by their enemies have been called by other names; as names of infamy, as some in our time are called Puritans; which if, saith he, taken in the right sense if they deserve it, tends to their comfort and prayers; *Athanasius* a man to be credited of all, in his epistle *de Dracontium*, saith that he knew both Monks and Bishops married men and had Children, and such were the Protestant Monks of *Bangor*: this is shewed more fully in the beginning of this Book.

About the year 833 the *Danes* invaded *England*, spoiled Churches, murdered Ministers with men women and children after a most barbarous cruel manner, the space of 255 years: and after them *William* the Conqueror slew of the English 66654 about the year 1264 was four bloody battels in *England*, between the King and his Barrons; also between King *Edward* and the Scots was slain in two battels of the Scots, besides English 57000 about the year 1295 and 1298. and was all this nothing with you? was there none of your Orthodox Bishops in all these broils? were they free from bloud and persecution?

What say you then to the Wars among the Popes and Emperors; Pope *Alexander* the second, and another Pope set up by the Emperor, about the year 1062 they had two great Battels, and many slain of both sides; but the Pope brought it at last, that he set his foot upon the Emperors neck: an

Pope *Hildebrand* by giving the Empire from the Emperor *Henry* to *Rodolphus*, there was four bloody Battels fought between their Armies: and by means of Pope *Pascalus* there was two great Battels between *Henry* the 4. and his own Son, in 1102. and about the year 1234 there was such Wars between Pope *Gregory* the 9. and the City of *Rome*, that there was 30 thousand of the Cittizens slain in one battel: and about the year 1251 the *Sarazens* slew of *English*, *French* and other Nations 80 thousand; also there was great War between the Pope and *Fredrick* the Emperor: and in 1255 the Pope having Wars with the *Apulians*, the Popes Army was utterly destroyed but only the Family of *Marchisius*: in 1241 a great Army of *Sytians* invaded *Europe* in two places, and at the same time an Army of five hundred thousand of *Tartarians* who spared neither sex nor age: about the year 1409 King *Henry* the fourth of *England*, wrote to Pope *Gregory* about the division between the two Popes, which then had continued 29 years, intimating to the Pope that he had received intelligence, that there had been slain in the Wars between the two Popes two hundred and thirty thousand men; and Pope *Julius* who died in the year 1513, it is related by Writers, that there was slain in his Wars two hundred thousand more: and Sir, is all these nothing with you? that by the divisions of three or four Popes that four hundred and thirty thousand men should be slain, besides all other Popes and Emperors Wars, and these of your Orthodox Cloisterers, &c. and yet you are not ashamed to write and print that the Church was at this time at rest, and free from any bloody persecution for 1260 years together: and could these murders, and slaughters, banishment, and ripping of women with child, as was in *England*, &c. be without persecution: I could produce more the like if I were minded, but I think here is enough to let others see your mistake, if you will not see it your self; I could add to this the burning and martyrdom of many hundred thousands more in *England*, *Scotland*, *France*, *Spain*, *Germany*, *Tholose*, *Piedmond*, *Waldinsea*, *Albengues*, and many other Countries in *Alsatia* one hundred martyred in one day for defending the truth; and much more might be said, to prove the direct contrary to what you are said to be true; namely, that the 1260 years of the witnesses prophecying in Sackcloth, that it was a mournfull

The Bishops
mistake as to
the Witnesses
prophecying
in Sackcloth.

full time of the persecutions of the true Church of Jesus Christ, and not a time of freedom and liberty of the Churches enjoyment of the Ordinances of Jesus Christ in their purity, and that with protection and defence against all their opposers as you pretend.

In the 24. page, he compares the light that was held forth to the Church of Christ by the ministry of the 12 Apostles, but to the light of 12 stars; but after the year 382 spoken of before; the ministry held forth by Hierom, Ambrose, Augustine, Basil, Gregory, Nazianzen, Epiphanius, and Cirillus, he saith, was as the light of the Sun in the firmament.

The Bishop saith the Ministry of the Apostles was as the Stars, and the ministry of the ancient Fathers as the Sun.

I answer, we need not now so much wonder at the corruption of the Church of Rome, who equal their Mass with the Gospel of Christ, and the Popes unwritten traditions with the Canons of the Scripture; when our Bishop so much undervalues the doctrine and ministry of the Apostles, who had an immediate call from God to their ministry, and were guided by the Holy-Ghost in their ministry; and what they writ was left unto us as the authentick Word of God for our instruction, and testified by the Apostle Peter, 2 Pet. 1. 20. *that it is not of any privat interpretation, but holy men of God spake as they were endowed by the Holy-Ghost*: and yet that these servants of Jesus Christ, that their ministry should be but compared to the light of the Stars, and the ministry of Hierom, Ambrose, &c. should be compared to the light of the Sun: so far exceeding the ministry of the Apostles, as the light of the Sun exceeds the light of the Stars, for that is the meaning: it is such a Doctrine as I think was never taught by an English or Irish Bishop before, that ever I read of; nor I hope the like will never be taught again: a man would think that upon a review of what he hath don, he should own his mistake, for if these be not mistakes I know not what is: but I must correct my self and remember what he confesseth of himself before, as to the freedom and liberty of the Orthodox Bishops, in their cloisters and Monasteries the 126 years; which he further speaks of in his 44. page, and saith, that the two Witnesses were furnished with a larger measure of Gospel-light, to enlighten the Church, being fled into the Wilderness from the face of the Dragon, and to govern the Church in a far better manner, than ever they did or could do before: but this is strange if it could be so, in their Sackcloath

and mournful condition; and he further saith, that when *Phocas* the Traytor, the murdering Emperor granted the pre-
heminency to Pope *Boniface* the third to be universal Bishop; then the Sword of Satan, he saith, had neither edge, strength, nor abilitie, to suppress the Word of God, nor to abate one jot of the power of the Witnesses, but that the Church was freed from all fear and tyranny, &c. this, I confesse, is true understanding it of the Pope and Papist Church; which I never knew any but Papists yet that ever took it in that sense as the Bishop doth: for as is shewed above, that time of the Church being in the Wildernesse, was the time of the Churches affliction and persecution; and *Phocas* granting that power to the Pope, instead of blunting Satans Sword it sharpened his Sword, and made it cut both waies, so that he ceased not until he had gotten both Civil and Ecclesiastical Government into his hands, and suppressed the Word of God, as is shewed above by the Councel of *Trent*, and made it subject to his will and interpretation, and set up his own humane institutions; and the institutions of Christ and his Apostles, was, and is rejected, so as Christ hath not the exercise of his offices among them, neither of King, Priest, nor Prophet, as before is shewed; which I leave to the judgment of the Christian Reader.

Page 30. he saith, that time, times, and half a time, are interpreted by many of the learned to be three years and a half; or as some think three years, and half three, that is four years and a half: but he conceives it should be taken for some short time, but for a certain truth it shall either be at that time directly, or much about that time, though not exactly to a day, yet it may be to a minute; which he takes to be the time that Antichrist shall reign and rage against the two Witnesses.

I answer, how can this he here saith be true? and yet the Long Parliament, &c. be the Antichrist; for they reigned above twice three years and a half, or twice four years & a half; and therefore according to his own computation, the Long Parliament, &c. cannot be the Antichrist: and as the Bishop and *Bellermin* agrees in the reign of Antichrist to be but three years and a half; so *Bellermin* saith that this three years and a half is to be a little before the end of the world: therefore if the long Parliament had been Antichrist, and their opi-

nion true of the end of the world a little after; then should the Jews have been converted ere this time; for they must, the Scriptures say, be converted and gathered to their own Land; and there must be the Battels of Gog and Magog; and many things to be done which will require a longer time than they allow for them; by their interpretation; for how is it possible that Antichrist should do all the feats that is to be done by him all the world over? for if it were but Europe, and Asia, he must course over many hundred thousand miles every day, to effect it in three years and a half, which is unreasonable to imagine; but the Bishop and Bellermin do both agree, that by the little horn in the seventh of Daniel is meant Antichrist; and because it is said (verse 9) *Behold till the Thrones were placed, and the Ancient of daies sat;* Sec. the Angel expounding the vision, shews that this little horn Antichrist, should subdue three Kings, and they shall be given into his hand, until a time, times and the dividing of times; which they take for three years and a half; but the Judgment shall sit, and they shall take away his Dominion to consume and destroy it unto the end: now here is their mistake, because it is said, the Judgment shall sit; and they shall destroy his Dominion unto the end; therefore they conclude that in a very short time after Antichrists three years and a half reign; that he shall be destroyed, and the world shall have an end: not considering what is said in the 13 and 14 verses, *that one like the Son of man came to the Ancient of daies, in the clouds of Heaven, and dominion, and honour, and Kingdom was given him, and all Nations and Languages should serve him: that is him that shall destroy the Pope, the Antichrist who is the little horn; for this Judgment as I have said before; is not meant of the last and general Judgment, but of the judgment and destruction of Antichrist; and Jesus Christ shall be universal King, whom all Nations shall serve: but shall there be any distinction of People, Nations and Languages after the last Judgment? but this is made more plain, for verse 22. it is said, the ancient of daies came, and Judgment was given to the Saints of the most high, and the time approached that the Saints possessed the Kingdom; mark ye, upon the judgment and destruction of Antichrist the time approached that the Saints possessed the Kingdom: and verse 27. and the Kingdom, and Dominion, and*

The Bishop
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the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most high; whose Kingdom is an everlasting Kingdom, and all powers shall serve and obey him: that is, Christs Kingdom is an everlasting Kingdom; but this Kingdom of the Saints after the destruction of Antichrist is an earthly Kingdom under the Heavens, verse 27. that the Saints must have before the last Judgment, saith Mr. Brightman.

Where first we may observe that the jurisdiction of this Kingdom must be of things under Heaven, for the time apprehended that the Saints possessed the Kingdom: and secondly, that it shall be a Kingdom of holy and high Saints, and that all powers shall serve this Kingdom, as Isa. 60. for there will be an universal flowing in of the Jews to the faith of Christ: under the pouring forth of the fifth Viol Antichrist is to be destroyed, and Rome which is his Throne; for the fifth Viol is poured out upon the Throne of the Beast, and many do think that the Jews will not be converted until after Rome is destroyed; Mr. Brightman saith that Rome and the Idolatry of the Church of Rome, is a main impediment and hinderance to their conversion: and after once it is destroyed, they shall embrace the true Faith, for it is not possible, saith he, that the people that crucified the Lord, should acknowledge him to be their Lord, as long as Rome flourisheth, yea, or hath any being in the world, as which was the place that gave them power and authority to crucifie him: and the sixth Viol is to be poured out upon the great River Euphrates, and the waters thereof will be dried up, that the way of the Kings that come from the East may be prepared; Euphrates fideth through Mesopotomia on the east side of Judea: the event of this Viol, is the removing of what impediments may hinder the passage into that Country, and drying up the waters, as the Red Sea was dried up before the Jews in old time; and it is conceived most of these people are in those eastern Countries: the reason why they are called Kings of the East, is, as Rev. 1. 6. Christ doth make all true believers Kings and Priests unto God his Father, and Mr. Brightman saith, as soon as Rome is destroyed, there shall be a rumor among all the true Churches of the Gentiles, of the gathering of the People of the Jews unto their own Land, the Christian Faith shall flourish exceedingly among them,

Rom. 11. 25, 26. the Apostle saith, I would not brethren that ye should be ignorant of this mystery, that blindness in part is hapned to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved as it is written, the deliverer shall come out of Sion, and turn away ungodliness from Jacob, for this is my Covenant unto them when I shall take away their sins: Lactantius saith, in his 7. Book Chap. 15. the Romish name and authority wherewith the world is now ruled, my heart trembleth to speak it, but yet saith he, I will speak it, because it is a thing that shall one day be taken away from the earth, and the Empire shall return into Asia, and the east shall have the dominion once again, and the West shall be in subjection: you see how his words doth agree with the Scriptures that that prophetic of the downfall of Rome, and of the glory of the eastern Church, when the Jews shall be converted, and therefore they carry the more force.

I think it not amisse in this place, to shew how great a hinderance the Idolatry of the Roman Church is to the conversion of the Jews, to set down one thing I have observed in a narrative written by Mr. Samuel Brette an English man and a Traveller, concerning the proceedings of a great Council of three hundred Rabbies of the Jews, assembled in the plain of Azeda, the 12th of October 1650. to examine the Scriptures concerning Christ, he saith that the seventh and last day of their Council the question was, if Christ were come, then what was the rules and orders he left his Church to walk by; whereupon two Jesuites, two Friars of the order of Saint Augustine, and two of the order of Saint Frances, sent thither by the Pope, these being admitted into the Council, began to open unto them the Rules and Doctrine of the Church of Rome, instead of the Rules of Christ, which they magnified to be the holy Catholick Church of Christ, and their Doctrine to be the infallible Doctrine of Christ, and their Rules to be the Rules which the Apostles left to the Church for to be observed; and that the Pope is the holy Vicar of Christ, and the Successor of Saint Peter; they affirmed the real presence of Christ in the Sacrament, the religious observation of their holy daies, the invocation of Saints, praying to the Virgin Mary, and spoke of her commanding power in Heaven over her Son, of the holy use of the Crosse, and

Images.

Images with the rest of their Idolatrous Superstitious worship, all which they commended to the Assembly of the Jews, for the doctrines and rules of the Apostles. But as soon as the assembly of the Jews had heard these things, they were generally exceedingly troubled thereat, and fell into high clamours against them, and their religion, crying out no Christ, no woman God, no intercession of Saints, no worshipping of Images, no praying to the Virgin Mary, and cried out aloud blasphemy, blasphemy, and rent their cloaths, and cast dust upon their heads; and upon this the Councel brake up, the Relator saith, he doth believe there was many Jews there that would have owned the Lord Jesus, if it had not been for these Jesuites and Friars, and that there had been Protestant Ministers in their stead: thus it appears what hinderance the idolatry of the Roman Church is to their conversion.

Page 31. he saith that *Antiochus* who is the most lively type of Antichrist that is to be found in the Scriptures, reigned but just three years and a half, and so the persecution of Antichrist should be but three years and an half.

I answer, that what is said before might be a sufficient answer to this, but besides I shall disprove what he saith, in the first Chapter of the first book of *Maccabees*; for *Antiochus Epiphanes* after he came to reign, he made war against the King of *Aegypt* and wone many strong Cities, and took away the spoil of the Land, and returned in the year 143, and went up against *Jerusalem*, verse 21, 22. and Chap. 3. verse 37. the King took the half of the Host, and departed from *Antiochia* his royal City, in the year 147. and *Lyfias* whom the King left Overseer of his busineß, at the same time sent *Promeas*, *Nicanor* and *Gorgius* with forty thousand footmen, and seven thousand Horsemen into the Land of *Juda*, which Army was defeated: then Chap. 4. 28, the next year following gathered *Lyfias* threescore thousand footmen and five thousand horsemen to fight against *Jerusalem*: and Chap. 6. 16. *Antiochus* died in the 149. year of his reign; that was six years he reigned after he made war against *Jerusalem*, besides the time he reigned when he made war against *Aegypt*, and took many Cities and brought away the spoil; and this is but all three years and an half with our Bishop, if you will believe him; which these chapters makes it appear to be six years.

Much.

That Antichrist is come, and that

Much more such like stuff might be shewed, but I forbear, thus far I thought good to answer him in his folly, lest he should be wise in his own conceit; and I thought not fit to answer him any further, lest I should be like him: and my book is swelled bigger already than I intended it at first, and although it be but small, yet it is bigger than I can well spare money to pay for the printing, to bring it forth to light.

By GEORGE PRESSICK.

FINIS.